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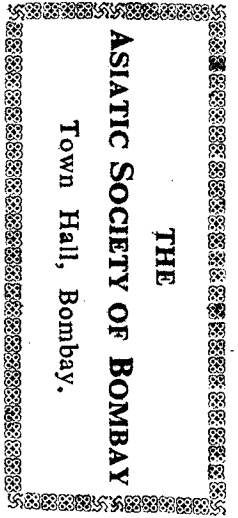

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INTRODUCTION.

§ 1. Marcus Tullius Cicero, the greatest of Roman orators, was born near Arpinum in 106 B.C. His family was of equestrian rank, but had never held any office in Rome. Cicero was accordingly a *novus homo*, and his struggle to obtain the praetorship and consulship was on that account made harder. He was sent while still a young lad to Rome, and there studied under the best masters, such as Archias. In B.C. 91 he assumed the *toga virilis*, and then attended the lectures of orators and lawyers. He was entrusted by his father to the special care of Mucius Scaevola, the Augur, from whose side he hardly ever departed. At that time one of the easiest methods of obtaining fame and success was by means of oratory, and as Cicero had a natural talent for this art, he cultivated it in preference to devoting himself to a military life. However, he served, as was usual with young Romans who aspired to public office, one campaign, and this happened to be in the Social War (89 B.C.) under Cn. Pompeius Strabo (the father of Pompeius the Great). For the next six years he took no part in public affairs, but devoted his time to the study of rhetoric and the various schools of philosophy; from Phaedrus he learned the Epicurean system, from Philo that of the New Academy, and from Diodŏtus that of the Stoics.

The first of his extant speeches is that *Pro P. Quinctio*, which was delivered in 81 B.C. Next year, in a criminal trial, he defended Sextus Roscius Amerinus, whose accuser was Chrysogŏnus, the powerful freedman of Sulla. It was very bold in Cicero to undertake this defence, but his bold-

ness was equalled by his eloquence, and his success on this occasion placed him at once amongst the best orators of the day. Ill-health obliged him to retire to Rhodes and Athens, where he continued his study of rhetoric and philosophy for two years, returned to Rome in 77 B.C., and was elected quaestor for the year 75 B.C. He served this office at Lilybaeum in Sicily, and acquired golden opinions from the natives through his integrity, impartiality, and self-denial. In 74 B.C. he returned to Rome, and again devoted himself to his profession as an advocate. In 70 B.C. he undertook the impeachment of Verres, who was charged by the Sicilians with having been guilty of misgovernment, oppression, and extortion when pro-praetor in Sicily, 73-71 B.C. Hortensius, the consul-elect for the following year, was Verres' advocate, and on behalf of his client was anxious that the trial should be delayed until the next year, when the presiding Praetor would be more favourably disposed to the defendant. Cicero frustrated this attempt by getting his evidence ready in half the time allowed, and by opening his case very briefly and proceeding at once to the examination of his witnesses. The result of Cicero's onslaught was that Verres departed at once into exile without even attempting a defence.

In politics Cicero was a fairly consistent member of the Senatorial party, or party of the Nobles (*Optimātes*); the opposition was the Democratic party, or party of the People, and there were numbers of disappointed men of all ranks of society ready for revolution in any form if they could find a leader. Cicero was Curule Aedile 69 B.C., Praetor 66 B.C. —in this year he advocated the *Lex Manilia*, giving to Pompeius the conduct of the war against Mithridātes—and Consul 63 B.C. The revolutionary movement had by this time taken the form of a widespread conspiracy; its members were of every class, even senators and consulars; it had branches in many Italian towns; its object was to overthrow the government of the Senate by violence and substitute a Democratic government; and from the name of its leader, it was known as the Catilinarian conspiracy. Its first step was to be the assassination of Cicero; but the latter by means of spies kept himself informed of all its

movements, and at the close of 63 B.C. suddenly arrested the leading conspirators. A few days later he had them executed (although as Roman citizens they were exempt from such punishment), and the remainder, attempting to carry out their plans by force of arms, were defeated at Pistoria, in Northern Etruria, where Catilina fell. The surviving conspirators fled to the provinces, and in particular to Greece. For his services on this occasion Cicero received extraordinary marks of honour, including the title of *Pater Patriae*. Next year (62 B.C.) Cicero undertook the defence of P. Cornelius Sulla and the poet Archias.

In 60 B.C. the Democratic Party found leaders in Caesar, Pompeius (recently returned triumphant from the war in Asia), and Crassus; these formed the coalition known as the First Triumvirate. They determined to get rid of Cicero, who was too good an Optimate to please them; and they employed for the purpose P. Clodius, an unprincipled Democrat, and a Tribune of the year 58 B.C. Clodius drew attention to the illegality of the execution of the Catilinarians, overawed both Senate and Consuls by the violence of his attitude and the presence of his armed partisans, and ultimately compelled Cicero to go into banishment. In the next year Pompeius quarrelled with Clodius, and to spite him procured the recall of Cicero (57 B.C.), who, his political activity being crippled by the Triumvirate, devoted his eloquence to the defence of his friends. In 56 B.C. he delivered his speech *Pro Sestio*, in 54 B.C. the *Pro Plancio*, and in 52 B.C. the *Pro Milone*. In 55 B.C. he was admitted to the College of Augurs; and in 51 B.C. he acted as Governor of the province of Cilicia, where he conducted with success some small military operations.

About this time Pompeius came over from the side of Caesar to that of the Senate; and accordingly, when Caesar marched upon Rome 49 B.C., Cicero, after some hesitation, joined Pompeius; but subsequently, after the battle of Pharsalia in 48 B.C., he was reconciled to Caesar. After the death of Caesar, 44 B.C., an open rupture ensued between him and Antonius, and Cicero gave vent to his anger and indignation in the famous *Philippic Orations*, fourteen speeches, the finest and most renowned of which is

the second. From the beginning of 43 B.C. until the end of April, Cicero was in the height of his glory, but before the end of that year, in the proscription that followed upon the formation of the Second Triumvirate, Cicero's name was, on the suggestion of Antonius, put in the list of those doomed to summary destruction. Soldiers were immediately sent in pursuit, and although his attendants wished to offer resistance, Cicero forbade them, and surrendered to his pursuers, by whom he was killed.

In the foregoing sketch no mention has been made of Cicero's philosophical works, which were both numerous and important. His activity in this direction begins from his exile in 57 B.C.; in 55 B.C. he produced the *De Oratore*, in 54-51 B.C. the *De Re Publica*, and in 52 B.C. the *De Legibus*. This period of activity was followed by five years (51 to 46 B.C.) of comparative rest, but in 46 B.C. he wrote the *Hortensius* or *De Philosophia*, a treatise now lost, in addition to the *Partitiones Oratoriae*, the *Brutus* or *De Claris Oratoribus*, and the *Orator*. During the years 45 and 44 B.C. he wrote the *De Consolatione*, on the occasion of the death of his daughter Tullia; the *Academica*, an account of the new Academic Philosophy, which maintained that there was no such thing as certainty—we must be content with probability; the *Disputationes Tusculanae*, treating of happiness and morality; the *De Natura Deorum*, the *De Divinatione* (on the subject whether gods communicate with men by means of augury, etc.), the *Cato Maior* or *De Senectute*, the *De Amicitia*, the *De Fato* (an account of Fate and Freewill), the *Paradoxa* (an account of certain paradoxical opinions of the Stoics), the *De Officiis*, a treatise on duty, and the *De Finibus*, on the Highest Good.

So far we have dealt with Cicero's speeches and philosophical works. In addition to these must be mentioned (1) his *Letters*, of which he wrote a vast number, and of which more than 800 are preserved; (2) his *Poetical Works*, which were very poor in quality though not small in quantity—his chief poem was written on the subject of his consulship; and (3) his *Historical and Miscellaneous Works*, *e.g.* a prose account of his consulship, an account of his policy immediately previous to his consulship, etc.

§ 2. **The Persons of the Dialogue** are three: Cato, P. Scipio, and Laelius.

(i) **Marcus Porcius Cato** was born at Tusculum 234 B.C., "in the year before the first Consulate of Fabius Maximus Cunctator." He was a plebeian and a rustic, managing the small farm near Tusculum (*Frascati*), 16 m. S.E. of Rome, which he had inherited from his father. Here he came under the notice of L. Valerius Flaccus, who introduced him to Roman political life. He served under Maximus at the siege of Capua (214 B.C.), and again at Tarentum (209 B.C.). In 207 B.C. he fought in the important battle of the Metaurus. He was a *novus homo*, *i.e.*, member of a family which had never yet attained any curule office; but in 205 B.C. he commenced his political career as Quaestor (paymaster to the forces), under Scipio Africanus Major, in Sicily and Africa. He did not lay down his quaestorship until 203 B.C., the year in which he came across the poet Ennius, in Sardinia. When Maximus died (in 203 B.C.) Cato took up that hero's policy, and led the opposition to Scipio's extravagance and aggrandisement. From this time forward he rapidly made his way: Aedile in 199 B.C., Praetor 198 B.C. (in Sardinia), Consul 195 B.C. (in Spain). In his consulate he campaigned so vigorously against the rebellious and warlike tribes of Spain, now newly organised as a province, that it was said he stormed or took more towns than there were days in his year of office. Moreover he was a thorough man of business, and did much to improve the financial administration and productiveness of this, the richest mineral country in Europe. For these services he was accorded a triumph.

In 191 B.C. he accompanied M'. Acilius Glabrio to Greece as *legatus*, and in the war against Antiochus of Syria then in progress distinguished himself alike by his success as a diplomatist and by the brilliant exploit of turning the flank of Antiochus' army at Thermopylae, and so converting that king's retreat into a rout. Censor in 184 B.C., he offended the noble and wealthy by his merciless rigour in purging the Senate of unworthy members, and in legislating against luxury and extravagance; but he won favour in other quarters for his energy in promoting various public works,

notably in connection with the water supply of the city, and in constructing the first *Basilica* (Law court), erected by private initiative. Henceforth he sought no further active office: it is possible that he became an Augur, but with the Censorship he had completed the round of executive offices. He returned to his Tusculan estate, and there busied himself in the education of his son, only leaving it to serve once or twice as a special envoy (*legatus*) of the Senate. In this capacity he went to Africa about 151 B.C., and there conceived that policy of extermination against Carthage which was expressed in the phrase with which he concluded his speeches in the Senate, no matter what might be the subject under discussion—"Carthage must be destroyed!" He died in 149 B.C., the year in which this destruction began, aged at least 80 years. [The date of his birth is not quite settled.] His last years were saddened, however, by the loss of his elder son, Cato Licinianus (*Cato meus*, xxiii., § 84), who died about 152 B.C., aged 36 years; and he had also made the mistake of marrying as his second wife a woman much younger than himself.

Throughout his life he was Roman to the core. A prime article of his faith was contempt for Greeks and their character; and so far did he carry this that, albeit he could speak the language, he would not avail himself of any of its culture until quite at the close of his life. Another of his peculiarities was his intensely commercial turn of mind. Everything had its price, even worn-out slaves; and in his work on *Agriculture* (*De Re Rustica*) he recommended much that is inhuman to our ideas, but eminently practical. One thing, however, had no price—his own honour: nothing could or did corrupt him, and to the last he was a man of the most unblemished honesty. He scorned discomfort and fatigue, never suffered others to do for him what he could do himself, and even went to the extent of writing the very books which he used for his son's instruction.

His work *De Re Rustica* has been preserved: it sets forth rules and advice on every point of farming, and includes some invaluable details as to contracts, expenses,

stock, etc. He also collected his own speeches in the Law Courts, in which, indeed, he was a constant figure, having been fifty times summoned for various causes arising from his stringent Censorship. And he wrote also an *Annales* or *Origines*, a history of Rome down to his own day. Both these latter works are lost.

(ii) **Publius Cornelius Scipio Aemilianus Africanus Minor.** The Scipio who conquered Hannibal (Africanus Major) died 187 B.C., leaving one son. The latter, being personally childless, adopted as his son and heir one of the sons of L. Aemilius Paulus (see Index), conqueror of Perseus; and this boy, as was usual in cases of adoption, took (i) the *praenomen* (Publius), *nomen* (Cornelius), and *cognomen* (Scipio; see I. 10, note) of his adoptive father; (ii) an *agnomen* (Aemilianus) derived from the *nomen* of his natural father. Hence he is constantly spoken of in relation to his *two* grandsires—*i.e.* Africanus Major and Paulus' father. He was born 185 B.C., so that at the time at which Cicero lays the scene of this Dialogue (150 B.C.) he was 35 years of age. He was already known as a promising and accomplished noble: he had seen service in Spain (151 B.C.), but his real activity only commenced 149 B.C., when he accompanied to Africa, in the capacity of Military Tribune, the army destined to raze Carthage. Two years later he presented himself as a candidate for the Aedileship, but was returned as Consul for 146 B.C., and in that year he fulfilled the prayer of Cato, that he might live to repeat his grandsire's exploits in Africa. He razed Carthage, and so gained the *agnomen* of *Africanus*, which, however, he had also inherited from the conqueror of Hannibal. To distinguish him from his grandfather, *Minor* was usually added

Ever since 153 B.C. Spain had been in arms, and no Roman general had been able to make permanent headway against the patriot Viriathus. The latter was murdered in 140 B.C.; but the war still went on under the name of the Numantine War, Numantia being the chief seat of action. At length the repeated disasters which befell their arms induced the Romans to return Scipio Consul again; and in 15 months he took and razed Numantia, and ended the

war, thus winning his other *agnomen* of Numantinus (133 B.C.).

About this time began the agitation of Tiberius Gracchus. The subject Italians were clamouring for the franchise, and it was understood that Scipio was in favour of their claims. Gracchus was killed in the riot of 133 B.C., but the commission which he had established to allot lands to the poor continued in activity; and at last, in 129 B.C., Scipio stepped in to prevent its effect on the plea that it was damaging the interests of the Latins. A few hours later he was found murdered, none knew how.

(iii) **Caius Laelius Sapiens** was born about the same time as Scipio (186 B.C.), the son of another Laelius, who had been the intimate friend of Africanus Major. He served in Spain in the unfortunate Viriathan War, was Praetor 145 B.C., and Consul 140 B.C. His bent was, however, more towards literature than war, and it was from his wide acquaintance with the writings of Greek philosophers and Roman jurists that he took his name of *Sapiens*. He sided with Scipio in politics; and the friendship of the two was so proverbial that Cicero dedicated to Laelius' memory the treatise *De Amicitia*, in which he is the chief speaker, as Cato in the *De Senectute*. He figures as one of the speakers in the *De Republica* also.

§ 3. Chronological Table.

B.C.

234. Birth of Cato.
232. Flaminius carries the allotment of the *Ager Picens*.
218. Outbreak of the Second Carthaginian War.
216. The *ignominia Cannensis*.
214. Cato serves at the siege of **Capua**.
212. Hannibal gets possession of Tarentum. Death of the two Scipios, Publius and Cnaeus, in Spain.
209. Cato at the recovery of **Tarentum**.
205. Cato Quaestor in Sicily.
202. Scipio Africanus Major concludes the Second Punic War by the battle of Zama.
199. Cato Aedile.
198. Cato Praetor in Sardinia.

195. Cato Consul; campaigns in Spain.
191. Cato, *Legatus* to M'. Acilius Glabrio, commands a division with the rank of tribune at the **Battle of Thermopylae.**
187. Death of Africanus Major.
186. Birth of C. Laelius Sapiens.
185. Birth of P. Scipio Africanus Minor.
184. **Cato Censor**; disgraces L. Flamininus.
168. L. Aemilius Paulus, father of Africanus Minor, defeats Perseus at Pydna.
152. Death of Cato the younger.
151. Cato *Legatus* to Africa.
150. Supposed date of this Dialogue.
149. Outbreak of the Third Punic War. **Death of Cato.**
146. Carthage razed.
133. Scipio concludes the Numantine War.
129. **Scipio murdered.**

PRAENOMINA.

The following list includes the *praenomina* (see note on i. 10) found in the *De Senectute*, together with the abbreviations commonly used.

A.	Aulus.	M'.	Mānius.
App.	Appius.	P.	Publius.
C.	Gaius.	Q.	Quintus.
Cn.	Gnaeus.	Sex. or S.	Sextus.
D.	Dĕcimus.	Sp.	Spŭrius.
L.	Lūcius.	T.	Tĭtus.
M.	Marcus.	Ti.	Tĭbĕrius.

M. TULLI CICERONIS

CATO MAIOR DE SENECTUTE LIBER.

I. 1. O Tite, si quid ego adiuero curamve levasso,
Quae nunc te coquit et versat in pectore fixa,
Ecquid erit praemi?

Licet enim mihi versibus eisdem adfari te, Attice, quibus adfatur Flamininum

Ille vir haud magna cum re, sed plenus fidei;

quamquam certo scio non, ut Flamininum,

Sollicitari te, Tite, sic noctesque diesque;

novi enim moderationem animi tui et aequitatem, teque non cognomen solum Athenis deportasse, sed humanitatem et prudentiam intellego. Et tamen te suspicor eisdem rebus quibus me ipsum interdum gravius commoveri, quarum consolatio et maior est et in aliud tempus differenda. Nunc autem visum est mihi de senectute aliquid ad te conscribere. 2. Hoc enim onere, quod mihi commune tecum est, aut iam urgentis aut certe adventantis senectutis et te et me etiam ipsum levari volo; etsi te quidem id modice ac sapienter sicut omnia et ferre et laturum esse certo scio. Sed mihi, cum de senectute vellem aliquid scribere, tu occurrebas dignus eo munere, quo uterque nostrum communiter uteretur. Mihi quidem ita iucunda huius libri confectio fuit, ut non modo

omnes absterserit senectutis molestias, sed effecerit mollem etiam et iucundam senectutem. Numquam igitur digne satis laudari philosophia poterit, cui qui pareat, omne tempus aetatis sine molestia possit degere. 3. Sed de ceteris et diximus multa et saepe dicemus; hunc librum ad te de senectute misimus. Omnem autem sermonem tribuimus non Tithono, ut Aristo Ceus (parum enim esset auctoritatis in fabula), sed M. Catoni seni, quo maiorem auctoritatem haberet oratio; apud quem Laelium et Scipionem facimus admirantes, quod is tam facile senectutem ferat, eisque eum respondentem. Qui si eruditius videbitur disputare, quam consuevit ipse in suis libris, attribuito litteris Graecis, quarum constat eum perstudiosum fuisse in senectute. Sed quid opus est plura? Iam enim ipsius Catonis sermo explicabit nostram omnem de senectute sententiam.

2 II.—4. SCIPIO. Saepe numero admirari soleo cum hoc C. Laelio cum ceterarum rerum tuam excellentem, M. Cato, perfectamque sapientiam, tum vel maxime, quod numquam tibi senectutem gravem esse senserim, quae plerisque senibus sic odiosa est, ut onus se Aetna gravius dicant sustinere.

CATO. Rem haud sane difficilem, Scipio et Laeli, admirari videmini. Quibus enim nihil est in ipsis opis ad bene beateque vivendum, eis omnis aetas gravis est; qui autem omnia bona a se ipsi petunt, iis nihil malum potest videri, quod naturae necessitas adferat. Quo in genere est in primis senectus; quam ut adipiscantur omnes optant, eandem accusant adepti; tanta est stultitiae inconstantia atque perversitas. Obrepere aiunt eam citius, quam putassent. Primum quis coegit eos falsum putare? Qui enim citius adulescentiae senectus quam pueritiae adulescentia obrepit? Deinde qui minus gravis esset iis senectus, si octingentesimum annum agerent quam si octogesimum? Praeterita enim aetas quamvis longa cum effluxisset, nulla consolatio permulcere posset stultam senectutem. 5. Quocirca

si sapientiam meam admirari soletis (quae utinam digna esset opinione vestra nostroque cognomine!), in hoc sumus sapientes, quod naturam optumam ducem tamquam deum sequimur eique paremus; a qua non veri simile est, cum ceterae partes aetatis bene discriptae sint, extremum actum tamquam ab inerti poeta esse neglectum. Sed tamen necesse fuit esse aliquid extremum et tamquam in arborum bacis terraeque fructibus maturitate tempestiva quasi vietum et caducum, quod ferundum est molliter sapienti. Quid est enim aliud Gigantum modo bellare cum dis nisi naturae repugnare?

6. LAELIUS. Atqui, Cato, gratissimum nobis, ut etiam pro Scipione pollicear, feceris, si, quoniam speramus, volumus quidem certe senes fieri, multo ante a te didicerimus, quibus facillime rationibus ingravescentem aetatem ferre possimus.

CATO. Faciam vero, Laeli, praesertim si utrique vestrum, ut dicis, gratum futurum est.

LAELIUS. Volumus sane, nisi molestum est, Cato, tamquam longam aliquam viam confeceris, quam nobis quoque ingrediundum sit, istuc, quo pervenisti, videre quale sit.

III.—7. CATO. Faciam, ut potero, Laeli. Saepe enim interfui querelis aequalium meorum (pares autem vetere proverbio cum paribus facillime congregantur), quae C. Salinator, quae Sp. Albinus, homines consulares, nostri fere aequales, deplorare solebant, tum quod voluptatibus carerent, sine quibus vitam nullam putarent, tum quod spernerentur ab iis, a quibus essent coli soliti. Qui mihi non id videbantur accusare, quod esset accusandum. Nam si id culpa senectutis accideret, eadem mihi usu venirent reliquisque omnibus maioribus natu, quorum ego multorum cognovi senectutem sine querela, qui se et libidinum vinculis laxatos esse non moleste ferrent nec a suis despicerentur. Sed omnium istius modi querelarum in moribus est culpa,

3 non in aetate. Moderati enim et nec difficiles nec inhumani
senes tolerabilem senectutem agunt, inportunitas autem et
inhumanitas omni aetati molesta est.

8. LAELIUS. Est, ut dicis, Cato; sed fortasse dixerit quispiam tibi propter opes et copias et dignitatem tuam tolerabiliorem senectutem videri, id autem non posse multis contingere.

CATO. Est istud quidem, Laeli, aliquid, sed nequaquam in isto sunt omnia. Ut Themistocles fertur Seriphio cuidam in iurgio respondisse, cum ille dixisset non eum sua, sed patriae gloria splendorem adsecutum, "Nec hercule," inquit, "si ego Seriphius essem, nec tu si Atheniensis, clarus umquam fuisses." Quod eodem modo de senectute dici potest. Nec enim in summa inopia levis esse senectus potest ne sapienti quidem nec insipienti etiam in summa copia non gravis. 9. Aptissima omnino sunt, Scipio et Laeli, arma senectutis artes exercitationesque virtutum, quae in omni aetate cultae, cum diu multumque vixeris, mirificos ecferunt fructus, non solum quia numquam deserunt ne extremo quidem tempore aetatis (quamquam id quidem maximum est), verum etiam quia conscientia bene actae vitae multorumque bene factorum recordatio iucundissima est.

4 IV.—10. Ego Q. Maximum, eum qui Tarentum recepit, senem adulescens ita dilexi, ut aequalem; erat enim in illo viro comitate condita gravitas, nec senectus mores mutaverat; quamquam eum colere coepi non admodum grandem natu, sed tamen iam aetate provectum. Anno enim post consul primum fuerat, quam ego natus sum, cumque eo quartum consule adulescentulus miles ad Capuam profectus sum quintoque anno post ad Tarentum. Quaestor deinde quadriennio post factus sum, quem magistratum gessi consulibus Tuditano et Cethego, cum quidem ille admodum senex suasor legis Cinciae de donis et muneribus fuit. Hic et bella gerebat ut adulescens, cum plane grandis

esset, et Hannibalem iuveniliter exsultantem patientia sua molliebat; de quo praeclare familiaris noster Ennius:

Unus homo nobis cunctando restituit rem.
Noenum rumores ponebat ante salutem.
Ergo postque magisque viri nunc gloria claret.

11. Tarentum vero qua vigilantia, quo consilio recepit! cum quidem me audiente Salinatori, qui amisso oppido fugerat in arcem, glorianti atque ita dicenti: "Mea opera, Q. Fabi, Tarentum recepisti": "Certe," inquit ridens, "nam nisi tu amisisses, numquam recepissem." Nec vero in armis praestantior quam in toga; qui consul iterum Sp. Carvilio collega quiescente C. Flaminio tribuno plebis, quoad potuit, restitit agrum Picentem et Gallicum viritim contra senatus auctoritatem dividenti; augurque cum esset, dicere ausus est optimis auspiciis ea geri, quae pro rei publicae salute gererentur; quae contra rem publicam ferrentur, contra auspicia ferri. 12. Multa in eo viro praeclara cognovi; sed nihil admirabilius, quam quo modo ille mortem filii tulit, clari viri et consularis. Est in manibus laudatio, quam cum legimus, quem philosophum non contemnimus? Nec vero ille in luce modo atque in oculis civium magnus, sed intus domique praestantior. Qui sermo, quae praecepta, quanta notitia antiquitatis, scientia iuris augurii! Multae etiam, ut in homine Romano, litterae; omnia memoria tenebat non domestica solum, sed etiam externa bella. Cuius sermone ita tum cupide fruebar, quasi iam divinarem, id quod evenit, illo extincto fore, unde discerem, neminem.

V.—13. Quorsum igitur haec tam multa de Maximo? Quia profecto videtis nefas esse dictu miseram fuisse talem senectutem. Nec tamen omnes possunt esse Scipiones aut Maximi, ut urbium expugnationes, ut pedestres navalesve pugnas, ut bella a se gesta, ut triumphos recordentur. Est etiam quiete et pure atque eleganter actae aetatis placida ac lenis senectus, qualem accepimus Platonis, qui uno et octo-

gesimo anno scribens est mortuus, qualem Isocratis, qui eum librum, qui "Panathenaicus" inscribitur, quarto et nonagesimo anno scripsisse se dicit vixitque quinquennium postea; cuius magister Leontinus Gorgias centum et septem complevit annos neque umquam in suo studio atque opere cessavit. Qui, cum ex eo quaereretur, cur tam diu vellet esse in vita: "Nihil habeo," inquit, "quod accusem senectutem." Praeclarum responsum et docto homine dignum. 14. Sua enim vitia insipientes et suam culpam in senectutem conferunt; quod non faciebat is, cuius modo mentionem feci, Ennius:

> Sicut fortis equus, spatio qui saepe supremo
> Vicit Olympia, nunc senio confectus quiescit.

Equi fortis et victoris senectuti comparat suam. Quem quidem probe meminisse potestis; anno enim undevicensimo post eius mortem hi consules, T. Flamininus et M'. Acilius, facti sunt, ille autem Caepione et Philippo iterum consulibus mortuus est, cum ego quinque et sexaginta annos natus legem Voconiam magna voce et bonis lateribus suasissem. Sed annos septuaginta natus (tot enim vixit Ennius) ita ferebat duo, quae maxima putantur, onera, paupertatem et senectutem, ut eis paene delectari videretur.

15. Etenim, cum conplector animo, quattuor reperio causas, cur senectus misera videatur, unam, quod avocet a rebus gerendis, alteram, quod corpus faciat infirmius, tertiam, quod privet fere omnibus voluptatibus, quartam, quod haud procul absit a morte. Earum, si placet, causarum quanta quamque sit iusta una quaeque, videamus.

6 VI. A rebus gerendis senectus abstrahit. Quibus? An iis, quae iuventute geruntur et viribus? Nullaene igitur res sunt seniles, quae vel infirmis corporibus animo tamen administrentur? Nihil ergo agebat Q. Maximus, nihil L. Paulus, pater tuus, socer optimi viri, filii mei? Ceteri senes, Fabricii, Curii, Coruncanii, cum rem publicam consilio et auctoritate defendebant, nihil agebant? 16. Ad

Appi Claudi senectutem accedebat etiam, ut caecus esset; tamen is, cum sententia senatus inclinaret ad pacem cum Pyrrho foedusque faciendum, non dubitavit dicere illa, quae versibus persecutus est Ennius:

> Quo vobis mentes, rectae quae stare solebant
> Antehac, dementes sese flexere viai?

ceteraque gravissime; notum enim vobis carmen est; et tamen ipsius Appi exstat oratio. Atque haec ille egit septimo decimo anno post alterum consulatum, cum inter duos consulatus anni decem interfuissent censorque ante superiorem consulatum fuisset; ex quo intellegitur Pyrrhi bello grandem sane fuisse; et tamen sic a patribus accepimus. 17. Nihil igitur adferunt, qui in re gerunda versari senectutem negant, similesque sunt, ut si qui gubernatorem in navigando nihil agere dicant, cum alii malos scandant, alii per foros cursent, alii sentinam exhauriant, ille autem clavum tenens quietus sedeat in puppi, non faciat ea, quae iuvenes. At vero multo maiora et meliora facit. Non viribus aut velocitate aut celeritate corporum res magnae geruntur, sed consilio, auctoritate, sententia; quibus non modo non orbari, sed etiam augeri senectus solet. 18. Nisi forte ego vobis, qui et miles et tribunus et legatus et consul versatus sum in vario genere bellorum, cessare nunc videor, cum bella non gero; at senatui, quae sint gerenda, praescribo, et quo modo; Carthagini male iam diu cogitanti bellum multo ante denuntio; de qua vereri non ante desinam, quam illam excisam esse cognovero. 19. Quam palmam utinam di inmortales, Scipio, tibi reservent, ut avi reliquias persequare! Cuius a morte tertius hic et tricesimus annus est, sed memoriam illius viri omnes excipient anni consequentes. Anno ante me censorem mortuus est, novem annis post meum consulatum, cum consul iterum me consule creatus esset. Num igitur, si ad centesimum annum vixisset, senectutis eum suae paeniteret? Nec enim excur-

sione nec saltu nec eminus hastis aut comminus gladiis uteretur, sed consilio, ratione, sententia. Quae nisi essent in senibus, non summum consilium maiores nostri appellassent senatum. 20. Apud Lacedaemonios quidem ii, qui amplissimum magistratum gerunt, ut sunt, sic etiam nominantur senes. Quodsi legere aut audire voletis externa, maximas res publicas ab adulescentibus labefactatas, a senibus sustentatas et restitutas reperietis.

Cedo, qui vestram rem públicam tantam ámisistis tám cito?

Sic enim percontantur in Naevi poetae Ludo; respondentur et alia et hoc in primis:

Provéniebant oratores novi, stulti adulescéntuli.

Temeritas est videlicet florentis aetatis, prudentia senescentis.

VII.—21. At memoria minuitur. Credo, nisi eam exerceas, aut etiam si sis natura tardior. Themistocles omnium civium perceperat nomina; num igitur censetis eum, cum aetate processisset, qui Aristides esset, Lysimachum salutare solitum? Equidem non modo eos novi, qui sunt, sed eorum patres etiam et avos, nec sepulcra legens vereor, quod aiunt, ne memoriam perdam; his enim ipsis legendis in memoriam redeo mortuorum. Nec vero quemquam senem audivi oblitum, quo loco thesaurum obruisset; omnia, quae curant, meminerunt, vadimonia constituta, quis sibi, cui ipsi debeant. 22. Quid iuris consulti, quid pontifices, quid augures, quid philosophi senes? Quam multa meminerunt! Manent ingenia senibus, modo permaneat studium et industria, neque ea solum in claris et honoratis viris, sed in vita etiam privata et quieta. Sophocles ad summam senectutem tragoedias fecit; quod propter studium cum rem neglegere familiarem videretur, a filiis in iudicium vocatus est, ut, quem ad modum nostro more male rem gerentibus patribus bonis interdici solet, sic illum quasi

desipientem a re familiari removerent iudices. Tum senex 7
dicitur eam fabulam, quam in manibus habebat et proxime 21
scripserat, Oedipum Coloneum, recitasse iudicibus quaesis-
seque, num illud carmen desipientis videretur. Quo recitato
sententiis iudicum est liberatus. 23. Num igitur hunc,
num Homerum, Hesiodum, Simonidem, Stesichorum, num, 25
quos ante dixi, Isocraten, Gorgian, num philosophorum
principes, Pythagoram, Democritum, num Platonem, num
Xenocraten, num postea Zenonem, Cleanthem aut eum,
quem vos etiam vidistis Romae, Diogenem Stoicum, coegit
in suis studiis obmutescere senectus? An in omnibus his 30
studiorum agitatio vitae aequalis fuit? 24. Age, ut ista
divina studia omittamus, possum nominare ex agro Sabino
rusticos Romanos, vicinos et familiares meos, quibus ab-
sentibus numquam fere ulla in agro maiora opera fiunt,
non serendis, non percipiendis, non condendis fructibus. 35
Quamquam in aliis minus hoc mirum est; nemo enim est
tam senex, qui se annum non putet posse vivere; sed idem
in eis elaborant, quae sciunt nihil ad se omnino pertinere:
"Serit arbores, quae alteri saeculo prosint," ut ait Statius
noster in Synephebis. 25. Nec vero dubitat agricola, 40
quamvis sit senex, quaerenti, cui serat, respondere: "Dis
inmortalibus, qui me non accipere modo haec a maioribus
voluerunt, sed etiam posteris prodere."

VIII. Et melius Caecilius de sene alteri saeculo pro- 8
spiciente quam illud idem:

Edepól, senectus, sí nil quicquam aliúd viti
Adpórtes tecum, cum ádvenis, unum íd sat est
Quod díu vivendo múlta, quae non vólt, videt. 5

Et multa fortasse, quae volt! Atque in ea quae non volt,
saepe etiam adulescentia incurrit. Illud vero idem Caecilius
vitiosius:

Tum equidem in senecta hoc deputo miserrimum,
Sentíre ea aetate éumpse esse odiosúm áltéri. 10

8 26. Iucundum potius quam odiosum. Ut enim adulescentibus bona indole praeditis sapientes senes delectantur leviorque fit senectus eorum, qui a iuventute coluntur et diliguntur, sic adulescentes senum praeceptis gaudent, quibus ad virtutem studia ducuntur; nec minus intellego me vobis quam mihi vos esse iucundos. Sed videtis, ut senectus non modo languida atque iners non sit, verum etiam sit operosa et semper agens aliquid et moliens, tale scilicet, quale cuiusque studium in superiore vita fuit. Quid, qui etiam addiscunt aliquid? Ut et Solonem versibus gloriantem videmus, qui se cotidie aliquid addiscentem dicit senem fieri, et ego feci, qui litteras Graecas senex didici; quas quidem sic avide arripui quasi diuturnam sitim explere cupiens, ut ea ipsa mihi nota essent, quibus me nunc exemplis uti videtis. Quod cum fecisse Socratem in fidibus audirem, vellem equidem etiam illud (discebant enim fidibus antiqui), sed in litteris certe elaboravi.

9 IX.—27. Nec nunc quidem vires desidero adulescentis (is enim erat locus alter de vitiis senectutis), non plus, quam adulescens tauri aut elephanti desiderabam. Quod est, eo decet uti et, quicquid agas, agere pro viribus. Quae enim vox potest esse contemptior quam Milonis Crotoniatae? Qui cum iam senex esset athletasque se exercentes in curriculo videret, aspexisse lacertos suos dicitur inlacrimansque dixisse: "At hi quidem mortui iam sunt." Non vero tam isti quam tu ipse, nugator! neque enim ex te umquam es nobilitatus, sed ex lateribus et lacertis tuis. Nihil Sex. Aelius tale, nihil multis annis ante Ti. Coruncanius, nihil modo P. Crassus, a quibus iura civibus praescribebantur; quorum usque ad extremum spiritum est provecta prudentia.

28. Orator metuo ne languescat senectute: est enim munus eius non ingenii solum, sed laterum etiam et virium. Omnino canorum illud in voce splendescit etiam nescio quo pacto in senectute, quod equidem adhuc non amisi, et videtis annos; sed tamen est decorus senis sermo quietus et remis-

sus, facitque per se ipsa sibi audientiam diserti senis compta et mitis oratio. Quam si ipse exsequi nequeas, possis tamen Scipioni praecipere et Laelio. Quid enim est iucundius senectute stipata studiis iuventutis? 29. An ne illas quidem vires senectuti relinquemus, ut adulescentes doceat, instituat, ad omne officii munus instruat? Quo quidem opere quid potest esse praeclarius? Mihi vero et Cn. et P. Scipiones et avi tui duo, L. Aemilius et P. Africanus, comitatu nobilium iuvenum fortunati videbantur, nec ulli bonarum artium magistri non beati putandi, quamvis consenuerint vires atque defecerint. Etsi ipsa ista defectio virium adulescentiae vitiis efficitur saepius quam senectutis; libidinosa enim et intemperans adulescentia effetum corpus tradit senectuti. 30. Cyrus quidem apud Xenophontem eo sermone, quem moriens habuit, cum admodum senex esset, negat se umquam sensisse senectutem suam imbecilliorem factam, quam adulescentia fuisset. Ego L. Metellum memini puer, qui, cum quadriennio post alterum consulatum pontifex maximus factus esset, viginti et duos annos ei sacerdotio praefuit, ita bonis esse viribus extremo tempore aetatis, ut adulescentiam non requireret. Nihil necesse est mihi de me ipso dicere, quamquam est id quidem senile aetatique nostrae conceditur.

X.—31. Videtisne, ut apud Homerum saepissime Nestor de virtutibus suis praedicet? Tertiam iam enim aetatem hominum videbat, nec erat ei verendum, ne vera praedicans de se nimis videretur aut insolens aut loquax. Etenim, ut ait Homerus, "ex eius lingua melle dulcior fluebat oratio," quam ad suavitatem nullis egebat corporis viribus. Et tamen dux ille Graeciae nusquam optat, ut Aiacis similes habeat decem, sed ut Nestoris; quod si sibi acciderit, non dubitat, quin brevi sit Troia peritura. 32. Sed redeo ad me. Quartum ago annum et octogesimum; vellem equidem idem possem gloriari, quod Cyrus, sed tamen hoc queo dicere, non me quidem iis esse viribus, quibus aut miles bello Punico

10 aut quaestor eodem bello aut consul in Hispania fuerim aut quadriennio post, cum tribunus militaris depugnavi apud 15 Thermopylas M'. Glabrione consule, sed tamen, ut vos videtis, non plane me enervavit, non adflixit senectus, non curia vires meas desiderat, non rostra, non amici, non clientes, non hospites. Nec enim umquam sum adsensus veteri illi laudatoque proverbio, quod monet "mature fieri senem, si 20 diu velis senex esse." Ego vero me minus diu senem esse mallem quam esse senem, ante quam essem. Itaque nemo adhuc convenire me voluit, cui fuerim occupatus. 33. At minus habeo virium quam vestrum utervis. Ne vos quidem T. Ponti centurionis vires habetis; num idcirco est ille 25 praestantior? Moderatio modo virium adsit, et tantum, quantum potest quisque, nitatur; ne ille non magno desiderio tenebitur virium. Olympiae per stadium ingressus esse Milo dicitur, cum humeris sustineret bovem. Utrum igitur has corporis an Pythagorae tibi malis vires ingenii dari? 30 Denique isto bono utare, dum adsit, cum absit, ne requiras, nisi forte adulescentes pueritiam, paululum aetate progressi adulescentiam debent requirere. Cursus est certus aetatis et una via naturae, eaque simplex, suaque cuique parti aetatis tempestivitas est data, ut et infirmitas puerorum et 35 ferocitas iuvenum et gravitas iam constantis aetatis et senectutis maturitas naturale quiddam habeat, quod suo tempore percipi debeat. 34. Audire te arbitror, Scipio, hospes tuus avitus Masinissa quae faciat hodie nonaginta natus annos; cum ingressus iter pedibus sit, in equum omnino non ascen- 40 dere, cum autem equo, ex equo non descendere, nullo imbri, nullo frigore adduci, ut capite operto sit, summam esse in eo siccitatem corporis, itaque omnia exsequi regis officia et munera. Potest igitur exercitatio et temperantia etiam in senectute conservare aliquid pristini roboris.

11 XI. Non sunt in senectute vires. Ne postulantur quidem vires a senectute. Ergo et legibus et institutis vacat aetas nostra muneribus iis, quae non possunt sine viribus

sustineri. Itaque non modo, quod non possumus, sed ne quantum possumus quidem cogimur. 35. At multi ita sunt imbecilli senes, ut nullum officii aut omnino vitae munus exsequi possint. At id quidem non proprium senectutis vitium est, sed commune valetudinis. Quam fuit imbecillus P. Africani filius, is qui te adoptavit, quam tenui aut nulla potius valetudine! Quod ni ita fuisset, alterum illud exstitisset lumen civitatis; ad paternam enim magnitudinem animi doctrina uberior accesserat. Quid mirum igitur in senibus, si infirmi sint aliquando, cum id ne adulescentes quidem effugere possint? Resistendum, Laeli et Scipio, senectuti est, eiusque vitia diligentia compensanda sunt; pugnandum tamquam contra morborum vim sic contra senectutem, (36.) habenda ratio valetudinis, utendum exercitationibus modicis, tantum cibi et potionis adhibendum ut reficiantur vires, non opprimantur. Nec vero corpori solum subveniendum est, sed menti atque animo multo magis; nam haec quoque, nisi tamquam lumini oleum instilles, exstinguuntur senectute. Et corpora quidem exercitationum defatigatione ingravescunt, animi autem exercendo levantur. Nam quos ait Caecilius "comicos stultos senes," hos significat credulos, obliviosos, dissolutos, quae vitia sunt non senectutis, sed inertis, ignavae, somniculosae senectutis. Ut petulantia, ut libido magis est adulescentium quam senum, nec tamen omnium adulescentium, sed non proborum, sic ista senilis stultitia, quae deliratio appellari solet, senum levium est, non omnium. 37. Quattuor robustos filios, quinque filias, tantam domum, tantas clientelas Appius regebat et caecus et senex; intentum enim animum tamquam arcum habebat nec languescens succumbebat senectuti; tenebat non modo auctoritatem, sed etiam imperium in suos, metuebant servi, verebantur liberi, carum omnes habebant; vigebat in illa domo patrius mos et disciplina. 38. Ita enim senectus honesta est, si se ipsa defendit, si ius suum retinet, si nemini emancipata est, si usque ad ultimum spiritum dominatur in suos. Ut enim adulescentem, in quo est senile

11

11 aliquid, sic senem, in quo est aliquid adulescentis, probo;
40 quod qui sequitur, corpore senex esse poterit, animo numquam erit. Septimus mihi liber Originum est in manibus, omnia antiquitatis monumenta colligo, causarum inlustrium, quascumque defendi, nunc cum maxime conficio orationes, ius augurium, pontificium, civile tracto, multum etiam
45 Graecis litteris utor Pythagoreorumque more exercendae memoriae gratia, quid quoque die dixerim, audierim, egerim, commemoro vesperi. Haec sunt exercitationes ingenii, haec curricula mentis, in his desudans atque elaborans corporis vires non magnopere desidero. Adsum amicis, venio in
50 senatum frequens ultroque adfero res multum et diu cogitatas easque tueor animi, non corporis viribus. Quas si exsequi nequirem, tamen me lectulus meus oblectaret ea ipsa cogitantem, quae iam agere non possem; sed ut possim, facit acta vita. Semper enim in his studiis laboribusque
55 viventi non intellegitur quando obrepat senectus. Ita sensim sine sensu aetas senescit nec subito frangitur, sed diuturnitate exstinguitur.

12 XII.—39. Sequitur tertia vituperatio senectutis, quod eam carere dicunt voluptatibus. O praeclarum munus aetatis, siquidem id aufert a nobis, quod est in adulescentia vitiosissimum! Accipite enim, optimi adulescentes, veterem
5 orationem Archytae Tarentini, magni in primis et praeclari viri, quae mihi tradita est, cum essem adulescens Tarenti cum Q. Maximo. Nullam capitaliorem pestem quam voluptatem corporis hominibus dicebat a natura datam, cuius voluptatis avidae libidines temere et ecfrenate ad potiendum
10 incitarentur. 40. Hinc patriae proditiones, hinc rerum publicarum eversiones, hinc cum hostibus clandestina colloquia nasci, nullum denique scelus, nullum malum facinus esse, ad quod suscipiendum non libido voluptatis inpelleret, stupra vero et adulteria et omne tale flagitium nullis
15 excitari aliis inlecebris nisi voluptatis; cumque homini sive natura sive quis deus nihil mente praestabilius dedisset,

huic divino muneri ac dono nihil tam esse inimicum quam 12
voluptatem; (41) nec enim libidine dominante temperantiae
locum esse, neque omnino in voluptatis regno virtutem
posse consistere. Quod quo magis intellegi posset, fingere
animo iubebat tanta incitatum aliquem voluptate corporis,
quanta percipi posset maxima; nemini censebat fore dubium,
quin tam diu, dum ita gauderet, nihil agitare mente, nihil
ratione, nihil cogitatione consequi posset. Quocirca nihil
esse tam detestabile tamque pestiferum quam voluptatem,
siquidem ea, cum maior esset atque longinquior, omne
animi lumen exstingueret. Haec cum C. Pontio Samnite,
patre eius, a quo Caudino proelio Sp. Postumius, T. Veturius
consules superati sunt, locutum Archytam Nearchus Taren-
tinus, hospes noster, qui in amicitia populi Romani perman-
serat, se a maioribus natu accepisse dicebat, cum quidem ei
sermoni interfuisset Plato Atheniensis, quem Tarentum ve-
nisse L. Camillo, Ap. Claudio consulibus reperio. 42. Quorsus
hoc? Ut intellegeretis, si voluptatem aspernari ratione et
sapientia non possemus, magnam habendam esse senectuti
gratiam, quae efficeret, ut id non liberet, quod non oporteret.
Impedit enim consilium voluptas, rationi inimica est, mentis,
ut ita dicam, praestringit oculos nec habet ullum cum virtute
commercium. Invitus feci, ut fortissimi viri T. Flaminini
fratrem, L. Flamininum, e senatu eicerem septem annis
post, quam consul fuisset, sed notandam putavi libidinem.
Ille enim, cum esset consul in Gallia, exoratus in convivio a
scorto est, ut securi feriret aliquem eorum, qui in vinculis
essent damnati rei capitalis. Hic Tito fratre suo censore,
qui proximus ante me fuerat, elapsus est; mihi vero et
Flacco neutiquam probari potuit tam flagitiosa et tam
perdita libido, quae cum probro privato coniungeret imperii
dedecus.

XIII.—43. Saepe audivi ex maioribus natu, qui se porro 13
pueros a senibus audisse dicebant, mirari solitum C. Fabri-
cium, quod, cum apud regem Pyrrhum legatus esset, audisset

13 a Thessalo Cinea esse quendam Athenis, qui se sapientem profiteretur, eumque dicere omnia, quae faceremus, ad voluptatem esse referenda. Quod ex eo audientes M'. Curium et Ti. Coruncanium optare solitos, ut id Samnitibus ipsique Pyrrho persuaderetur, quo facilius vinci possent, cum se voluptatibus dedissent. Vixerat M'. Curius cum P. Decio, qui quinquennio ante eum consulem se pro re publica quarto consulatu devoverat; norat eundem Fabricius, norat Coruncanius; qui cum ex sua vita, tum ex eius, quem dico, Deci, facto iudicabant esse profecto aliquid natura pulchrum atque praeclarum, quod sua sponte peteretur, quodque spreta et contempta voluptate optumus quisque sequeretur. 44. Quorsus igitur tam multa de voluptate? Quia non modo vituperatio nulla, sed etiam summa laus senectutis est, quod ea voluptates nullas magnopere desiderat. Caret epulis exstructisque mensis et frequentibus poculis, caret ergo etiam vinulentia et cruditate et insomniis. Sed si aliquid dandum est voluptati, quoniam eius blanditiis non facile obsistimus (divine enim Plato "escam malorum" appellat voluptatem, quod ea videlicet homines capiantur ut pisces), quamquam inmoderatis epulis caret senectus, modicis tamen conviviis delectari potest. C. Duellium M. f., qui Poenos classe primus devicerat, redeuntem a cena senem saepe videbam puer; delectabatur crebro funali et tibicine, quae sibi nullo exemplo privatus sumpserat; tantum licentiae dabat gloria. Sed quid ego alios? Ad me ipsum iam revertar. 45. Primum habui semper sodales. Sodalitates autem me quaestore constitutae sunt sacris Idaeis Magnae Matris acceptis. Epulabar igitur cum sodalibus omnino modice, sed erat quidam fervor aetatis; qua progrediente omnia fiunt in dies mitiora. Neque enim ipsorum conviviorum delectationem voluptatibus corporis magis quam coetu amicorum et sermonibus metiebar. Bene enim maiores accubitionem epularem amicorum, quia vitae coniunctionem haberet, convivium nominaverunt, melius

quam Graeci, qui hoc idem tum "compotationem," tum "concenationem" vocant, ut, quod in eo genere minimum est, id maxime probare videantur.

XIV.—46. Ego vero propter sermonis delectationem tempestivis quoque conviviis delector, nec cum aequalibus solum, qui pauci admodum restant, sed cum vestra etiam aetate atque vobiscum, habeoque senectuti magnam gratiam, quae mihi sermonis aviditatem auxit, potionis et cibi sustulit. Quodsi quem etiam ista delectant (ne omnino bellum indixisse videar voluptati, cuius est fortasse quidam naturalis modus), non intellego ne in istis quidem ipsis voluptatibus carere sensu senectutem. Me vero et magisteria delectant a maioribus instituta et is sermo, qui more maiorum a summo adhibetur in poculo, et pocula, sicut in Symposio Xenophontis est, minuta atque rorantia et refrigeratio aestate et vicissim aut sol aut ignis hibernus; quae quidem etiam in Sabinis persequi soleo conviviumque vicinorum cotidie compleo, quod ad multam noctem, quam maxime possumus, vario sermone producimus. 47. At non est voluptatum tanta quasi titillatio in senibus. Credo, sed ne desideratio quidem; nihil autem est molestum, quod non desideres. Bene Sophocles, cum ex eo quidam iam adfecto aetate quaereret, utereturne rebus veneriis: "Di meliora!" inquit; "libenter vero istinc sicut ab domino agresti ac furioso profugi." Cupidis enim rerum talium odiosum fortasse et molestum est carere, satiatis vero et expletis iucundius est carere quam frui. Quamquam non caret is, qui non desiderat; ergo hoc non desiderare dico esse iucundius. 48. Quodsi istis ipsis voluptatibus bona aetas fruitur libentius, primum parvulis fruitur rebus, ut diximus, deinde iis, quibus senectus etiamsi non abunde potitur, non omnino caret. Ut Turpione Ambivio magis delectatur, qui in prima cavea spectat, delectatur tamen etiam, qui in ultima, sic adulescentia voluptates propter intuens magis fortasse laetatur, sed delectatur etiam senectus

procul eas spectans tantum, quantum sat est. 49. At illa quanti sunt, animum tamquam emeritis stipendiis libidinis, ambitionis, contentionis, inimicitiarum, cupiditatum omnium secum esse secumque, ut dicitur, vivere! Si vero habet aliquod tamquam pabulum studii atque doctrinae, nihil est otiosa senectute iucundius. Videbamus in studio dimetiendi paene caeli atque terrae C. Galum, familiarem patris tui, Scipio; quotiens illum lux noctu aliquid describere ingressum, quotiens nox oppressit, cum mane coepisset! Quam delectabat eum defectiones solis et lunae multo ante nobis praedicere! 50. Quid in levioribus studiis, sed tamen acutis? Quam gaudebat bello suo Punico Naevius! Quam Truculento Plautus, quam Pseudolo! Vidi etiam senem Livium; qui cum sex annis ante, quam ego natus sum, fabulam docuisset Centone Tuditanoque consulibus, usque ad adulescentiam meam processit aetate. Quid de P. Licini Crassi et pontificii et civilis iuris studio loquar aut de huius P. Scipionis, qui his paucis diebus pontifex maximus factus est? Atque eos omnes, quos commemoravi, his studiis flagrantes senes vidimus; M. vero Cethegum, quem recte "Suadae medullam" dixit Ennius, quanto studio exerceri in dicendo videbamus etiam senem! Quae sunt igitur epularum aut ludorum aut scortorum voluptates cum his voluptatibus comparandae? Atque haec quidem studia doctrinae; quae quidem prudentibus et bene institutis pariter cum aetate crescunt, ut honestum illud Solonis sit, quod ait versiculo quodam, ut ante dixi, senescere se multa in dies addiscentem, qua voluptate animi nulla certe potest esse maior.

XV.—51. Venio nunc ad voluptates agricolarum, quibus ego incredibiliter delector; quae nec ulla impediuntur senectute et mihi ad sapientis vitam proxime videntur accedere. Habent enim rationem cum terra, quae numquam recusat imperium nec umquam sine usura reddit, quod accepit, sed alias minore, plerumque maiore cum

faenore. Quamquam me quidem non fructus modo sed etiam ipsius terrae vis ac natura delectat. Quae cum gremio mollito ac subacto sparsum semen excepit, primum id occaecatum cohibet, ex quo occatio, quae hoc efficit, nominata est; deinde tepefactum vapore et compressu suo diffundit et elicit herbescentem ex eo viriditatem, quae nixa fibris stirpium sensim adulescit culmoque erecta geniculato vaginis iam quasi pubescens includitur; ex quibus cum emersit, fundit frugem spici ordine structam et contra avium minorum morsus munitur vallo aristarum. 52. Quid ego vitium ortus, satus, incrementa commemorem? Satiari delectatione non possum, ut meae senectutis requiem oblectamentumque noscatis. Omitto enim vim ipsam omnium, quae generantur e terra; quae ex fici tantulo grano aut ex acini vinaceo aut ex ceterarum frugum aut stirpium minutissimis seminibus tantos truncos ramosque procreet. Malleoli, plantae, sarmenta, viviradices, propagines nonne efficiunt, ut quemvis cum admiratione delectent? Vitis quidem, quae natura caduca est et, nisi fulta est, fertur ad terram, eadem, ut se erigat, claviculis suis quasi manibus, quicquid est nacta, complectitur; quam serpentem multiplici lapsu et erratico ferro amputans coercet ars agricolarum, ne silvescat sarmentis et in omnes partes nimia fundatur. 53. Itaque ineunte vere in iis, quae relicta sunt, existit tamquam ad articulos sarmentorum ea, quae gemma dicitur, a qua oriens uva se ostendit, quae et suco terrae et calore solis augescens primo est peracerba gustatu, deinde maturata dulcescit vestitaque pampinis nec modico tepore caret et nimios solis defendit ardores. Qua quid potest esse cum fructu laetius, tum aspectu pulchrius? Cuius quidem non utilitas me solum, ut ante dixi, sed etiam cultura et natura ipsa delectat, adminiculorum ordines, capitum iugatio, religatio et propagatio vitium, sarmentorum ea, quam dixi, aliorum amputatio, aliorum inmissio. Quid ego irrigationes, quid

fossiones agri repastinationesque proferam, quibus fit multo terra fecundior? 54. Quid de utilitate loquar stercorandi? Dixi in eo libro, quem de rebus rusticis scripsi; de qua doctus Hesiodus ne verbum quidem fecit, cum de cultura agri scriberet. At Homerus, qui multis, ut mihi videtur, ante saeculis fuit, Laertam lenientem desiderium, quod capiebat e filio, colentem agrum et eum stercorantem facit. Nec vero segetibus solum et pratis et vineis et arbustis res rusticae laetae sunt, sed hortis etiam et pomariis, tum pecudum pastu, apium examinibus, florum omnium varietate. Nec consitiones modo delectant, sed etiam insitiones, quibus nihil invenit agri cultura sollertius.

XVI.—55. Possum persequi permulta oblectamenta rerum rusticarum, sed haec ipsa, quae dixi, sentio fuisse longiora. Ignoscetis autem; nam et studio rusticarum rerum provectus sum, et senectus est natura loquacior, ne ab omnibus eam vitiis videar vindicare. Ergo in hac vita M'. Curius, cum de Samnitibus, de Sabinis, de Pyrrho triumphasset, consumpsit extremum tempus aetatis. Cuius quidem ego villam contemplans (abest enim non longe a me) admirari satis non possum vel hominis ipsius continentiam vel temporum disciplinam. Curio ad focum sedenti magnum auri pondus Samnites cum attulissent, repudiati sunt; non enim aurum habere praeclarum sibi videri dixit, sed eis, qui haberent aurum, imperare. Poteratne tantus animus efficere non iucundam senectutem? 56. Sed venio ad agricolas, ne a me ipso recedam. In agris erant tum senatores, id est senes, siquidem aranti L. Quinctio Cincinnato nuntiatum est eum dictatorem esse factum; cuius dictatoris iussu magister equitum C. Servilius Ahala Sp. Maelium regnum adpetentem occupatum interemit. A villa in senatum arcessebatur et Curius et ceteri senes, ex quo, qui eos arcessebant, viatores nominati sunt. Num igitur horum senectus miserabilis fuit, qui se agri cultione oblectabant? Mea quidem sententia haud scio an

nulla beatior possit esse, neque solum officio, quod hominum generi universo cultura agrorum est salutaris, sed et delectatione, de qua dixi, et saturitate copiaque rerum omnium, quae ad victum hominum, ad cultum etiam deorum pertinent, ut, quoniam haec quidam desiderant, in gratiam iam cum voluptate redeamus. Semper enim boni assiduique domini referta cella vinaria, olearia, etiam penaria est, villaque tota locuples est, abundat porco, haedo, agno, gallina, lacte, caseo, melle. Iam hortum ipsi agricolae succidiam alteram appellant. Conditiora facit haec supervacaneis etiam operis aucupium atque venatio. 57. Quid de pratorum viriditate aut arborum ordinibus aut vinearum olivetorumve specie plura dicam? Brevi praecidam: agro bene culto nihil potest esse nec usu uberius nec specie ornatius; ad quem fruendum non modo non retardat, verum etiam invitat atque adlectat senectus. Ubi enim potest illa aetas aut calescere vel apricatione melius vel igni aut vicissim umbris aquisve refrigerari salubrius? 58. Sibi habeant igitur arma, sibi equos, sibi hastas, sibi clavam et pilam, sibi natationes atque cursus, nobis senibus ex lusionibus multis talos relinquant et tesseras, id ipsum utrum lubebit, quoniam sine iis beata esse senectus potest.

XVII.—59. Multas ad res perutiles Xenophontis libri sunt; quos legite, quaeso, studiose, ut facitis. Quam copiose ab eo agri cultura laudatur in eo libro, qui est de tuenda re familiari, qui Oeconomicus inscribitur! Atque ut intellegatis nihil ei tam regale videri quam studium agri colendi, Socrates in eo libro loquitur cum Critobulo Cyrum minorem, Persarum regem, praestantem ingenio atque imperii gloria, cum Lysander Lacedaemonius, vir summae virtutis, venisset ad eum Sardis eique dona a sociis adtulisset, et ceteris in rebus comem erga Lysandrum atque humanum fuisse et ei quendam consaeptum agrum diligenter consitum ostendisse. Cum autem admiraretur

17 Lysander et proceritates arborum et derectos in quincuncem ordines et humum subactam atque puram et suavitatem 15 odorum, qui adflarentur ex floribus, tum eum dixisse mirari se non modo diligentiam, sed etiam sollertiam eius, a quo essent illa dimensa atque discripta; et Cyrum respondisse: "Atqui ego ista sum omnia dimensus; mei sunt ordines, mea discriptio, multae etiam istarum arborum 20 mea manu sunt satae." Tum Lysandrum intuentem purpuram eius et nitorem corporis ornatumque Persicum multo auro multisque gemmis dixisse: "Rite vero te, Cyre, beatum ferunt, quoniam virtuti tuae fortuna coniuncta est." 60. Hac igitur fortuna frui licet senibus, nec 25 aetas impedit, quo minus et ceterarum rerum et in primis agri colendi studia teneamus usque ad ultimum tempus senectutis. M. quidem Valerium Corvinum accepimus ad centesimum annum perduxisse, cum esset acta iam aetate in agris eosque coleret; cuius inter primum et sextum 30 consulatum sex et quadraginta anni interfuerunt. Ita, quantum spatium aetatis maiores ad senectutis initium esse voluerunt, tantus illi cursus honorum fuit; atque huius extrema aetas hoc beatior quam media, quod auctoritatis habebat plus, laboris minus; apex est autem senectutis 35 auctoritas. 61. Quanta fuit in L. Caecilio Metello! Quanta in A. Atilio Calatino! in quem illud elogium: "Hunc unum plurimae consentiunt gentes populi primarium fuisse virum." Notum est carmen incisum in sepulcro. Iure igitur gravis, cuius de laudibus omnium esset fama con- 40 sentiens. Quem virum nuper P. Crassum, pontificem maximum, quem postea M. Lepidum, eodem sacerdotio praeditum, vidimus! Quid de Paulo aut Africano loquar aut, ut iam ante, de Maximo? Quorum non in sententia solum, sed etiam in nutu residebat auctoritas. Habet 45 senectus honorata praesertim tantam auctoritatem, ut ea pluris sit quam omnes adulescentiae voluptates.

18 XVIII.—62. Sed in omni oratione mementote eam me

senectutem laudare, quae fundamentis adulescentiae constituta sit. Ex quo efficitur, id quod ego magno quondam cum assensu omnium dixi, miseram esse senectutem, quae se oratione defenderet. Non cani nec rugae repente auctoritatem arripere possunt, sed honeste acta superior aetas fructus capit auctoritatis extremos. 63. Haec enim ipsa sunt honorabilia, quae videntur levia atque communia, salutari, adpeti, decedi, adsurgi, deduci, reduci, consuli; quae et apud nos et in aliis civitatibus, ut quaeque optime morata est, ita diligentissime observantur. Lysandrum Lacedaemonium, cuius modo feci mentionem, dicere aiunt solitum Lacedaemonem esse honestissimum domicilium senectutis; nusquam enim tantum tribuitur aetati, nusquam est senectus honoratior. Quin etiam memoriae proditum est, cum Athenis ludis quidam in theatrum grandis natu venisset, magno consessu locum nusquam ei datum a suis civibus; cum autem ad Lacedaemonios accessisset, qui legati cum essent, certo in loco consederant, consurrexisse omnes illi dicuntur et senem sessum recepisse. 64. Quibus cum a cuncto consessu plausus esset multiplex datus, dixisse ex iis quendam Athenienses scire quae recta essent, sed facere nolle. Multa in vestro collegio praeclara, sed hoc, de quo agimus, in primis, quod, ut quisque aetate antecedit, ita sententiae principatum tenet, neque solum honore antecedentibus, sed iis etiam, qui cum imperio sunt, maiores natu augures anteponuntur. Quae sunt igitur voluptates corporis cum auctoritatis praemiis comparandae? Quibus qui splendide usi sunt, ii mihi videntur fabulam aetatis peregisse nec tamquam inexercitati histriones in extremo actu corruisse.

65. At sunt morosi et anxii et iracundi et difficiles senes. Si quaerimus, etiam avari; sed haec morum vitia sunt, non senectutis. Ac morositas tamen et ea vitia, quae dixi, habent aliquid excusationis non illius quidem iustae, sed quae probari posse videatur; contemni se putant, despici,

18 inludi; praeterea in fragili corpore odiosa omnis offensio est. Quae tamen omnia dulciora fiunt et moribus bonis et artibus, idque cum in vita, tum in scaena intellegi potest
40 ex iis fratribus, qui in Adelphis sunt. Quanta in altero diritas, in altero comitas! Sic se res habet: ut enim non omne vinum, sic non omnis natura vetustate coacescit. Severitatem in senectute probo, sed eam, sicut alia, modicam, acerbitatem nullo modo. 66. Avaritia vero senilis quid
45 sibi velit, non intellego; potest enim quicquam esse absurdius quam, quo viae minus restat, eo plus viatici quaerere?

19 XIX.—Quarta restat causa, quae maxime angere atque sollicitam habere nostram aetatem videtur, adpropinquatio mortis, quae certe a senectute non potest esse longe. O miserum senem, qui mortem contemnendam esse in tam
5 longa aetate non viderit! Quae aut plane neglegenda est, si omnino exstinguit animum, aut etiam optanda, si aliquo eum deducit, ubi sit futurus aeternus; atqui tertium certe nihil inveniri potest. 67. Quid igitur timeam, si aut non miser post mortem aut beatus etiam futurus sum? Quam-
10 quam quis est tam stultus, quamvis sit adulescens, cui sit exploratum se ad vesperum esse victurum? Quin etiam aetas illa multo plures quam nostra casus mortis habet; facilius in morbos incidunt adulescentes, gravius aegrotant, tristius curantur. Itaque pauci veniunt ad senectutem;
15 quod ni ita accideret, melius et prudentius viveretur. Mens enim et ratio et consilium in senibus est; qui si nulli fuissent, nullae omnino civitates fuissent. Sed redeo ad mortem inpendentem. Quod est istud crimen senectutis, cum id ei videatis cum adulescentia esse commune? 68. Sensi
20 ego in optimo filio, tu in expectatis ad amplissimam dignitatem fratribus, Scipio, mortem omni aetati esse communem. At sperat adulescens diu se victurum, quod sperare idem senex non potest. Insipienter sperat. Quid enim stultius quam incerta pro certis habere, falsa pro veris? At senex

ne quod speret quidem habet. At est eo meliore condicione 19
quam adulescens, quod id, quod ille sperat, hic consecutus 26
est; ille vult diu vivere, hic diu vixit. 69. Quamquam, O
di boni! quid est in hominis natura diu? Da enim sum-
mum tempus, expectemus Tartessiorum regis aetatem (fuit
enim, ut scriptum video, Arganthonius quidam Gadibus, 30
qui octoginta regnavit annos, centum viginti vixit)—sed
mihi ne diuturnum quidem quicquam videtur, in quo est
aliquid extremum. Cum enim id advenit, tum illud, quod
praeteriit, effluxit; tantum remanet, quod virtute et recte
factis consecutus sis; horae quidem cedunt et dies et menses 35
et anni, nec praeteritum tempus umquam revertitur, nec,
quid sequatur, sciri potest; quod cuique temporis ad viven-
dum datur, eo debet esse contentus. 70. Neque enim
histrioni, ut placeat, peragenda fabula est, modo, in quo-
cumque fuerit actu, probetur, neque sapienti usque ad 40
'Plaudite' veniendum est. Breve enim tempus aetatis
satis longum est ad bene honesteque vivendum; sin pro-
cesserit longius, non magis dolendum est, quam agricolae
dolent praeterita verni temporis suavitate aestatem autum-
numque venisse. Ver enim tamquam adulescentiam signi- 45
ficat ostenditque fructus futuros, reliqua autem tempora
demetendis fructibus et percipiendis accommodata sunt.
71. Fructus autem senectutis est, ut saepe dixi, ante par-
torum bonorum memoria et copia. Omnia autem, quae
secundum naturam fiunt, sunt habenda in bonis. Quid est 50
autem tam secundum naturam quam senibus emori? Quod
idem contingit adulescentibus adversante et repugnante
natura. Itaque adulescentes mihi mori sic videntur, ut
cum aquae multitudine flammae vis opprimitur, senes
autem sic, ut cum sua sponte nulla adhibita vi consumptus 55
ignis exstinguitur; et quasi poma ex arboribus, cruda si
sunt, vix evelluntur, si matura et cocta, decidunt, sic vitam
adulescentibus vis aufert, senibus maturitas; quae quidem
mihi tam iucunda est, ut, quo propius ad mortem accedam,

quasi terram videre videar aliquandoque in portum ex longa navigatione esse venturus.

XX.—72. Senectutis autem nullus est certus terminus, recteque in ea vivitur, quoad munus officii exsequi et tueri possit; ex quo fit, ut animosior etiam senectus sit quam adulescentia et fortior. Hoc illud est, quod Pisistrato tyranno a Solone responsum est, cum illi quaerenti, qua tandem re fretus sibi tam audaciter obsisteret, respondisse dicitur: "Senectute." Sed vivendi est finis optimus, cum integra mente certisque sensibus opus ipsa suum eadem quae coagmentavit, natura dissolvit. Ut navem, ut aedificium idem destruit facillime, qui construxit, sic hominem eadem optime, quae conglutinavit, natura dissolvit. Iam omnis conglutinatio recens aegre, inveterata facile divellitur. Ita fit, ut illud breve vitae reliquum nec avide adpetendum senibus nec sine causa deserendum sit; (73.) vetatque Pythagoras iniussu imperatoris, id est dei, de praesidio et statione vitae decedere. Solonis quidem sapientis est elogium, quo se negat velle suam mortem dolore amicorum et lamentis vacare. Volt, credo, se esse carum suis; sed haud scio an melius Ennius:

Nemo me lacrumis decoret neque funera fletu
Faxit.

Non censet lugendam esse mortem, quam immortalitas consequatur. 74. Iam sensus moriendi aliquis esse potest, isque ad exiguum tempus, praesertim seni, post mortem quidem sensus aut optandus aut nullus est. Sed hoc meditatum ab adulescentia debet esse, mortem ut neglegamus, sine qua meditatione tranquillo animo esse nemo potest. Moriendum enim certe est, et incertum an hoc ipso die. Mortem igitur omnibus horis inpendentem timens qui poterit animo consistere? 75. De qua non ita longa disputatione opus esse videtur, cum recorder non L. Brutum, qui in liberanda patria est interfectus, non duos Decios, qui ad

voluntariam mortem cursum equorum incitaverunt, non M. Atilium, qui ad supplicium est profectus, ut fidem hosti datam conservaret, non duos Scipiones, qui iter Poenis vel corporibus suis obstruere voluerunt, non avum tuum L. Paulum, qui morte luit collegae in Cannensi ignominia temeritatem, non M. Marcellum, cuius interitum ne crudelissimus quidem hostis honore sepulturae carere passus est, sed legiones nostras, quod scripsi in Originibus, in eum locum saepe profectas alacri animo et erecto, unde se redituras numquam arbitrarentur. Quod igitur adulescentes, et ii quidem non solum indocti, sed etiam rustici, contemnunt, id docti senes extimescent? 76 Omnino, ut mihi quidem videtur, studiorum omnium satietas vitae facit satietatem. Sunt pueritiae studia certa; num igitur ea desiderant adulescentes? Sunt ineuntis adulescentiae; num ea constans iam requirit aetas, quae media dicitur? Sunt etiam eius aetatis; ne ea quidem quaeruntur in senectute. Sunt extrema quaedam studia senectutis; ergo, ut superiorum aetatum studia occidunt, sic occidunt etiam senectutis; quod cum evenit, satietas vitae tempus maturum mortis adfert.

XXI.—77. Non enim video, cur, quid ipse sentiam de morte, non audeam vobis dicere, quod eo cernere mihi melius videor, quo ab ea propius absum. Ego vestros patres, P. Scipio, tuque, C. Laeli, viros clarissimos mihique amicissimos, vivere arbitror, et eam quidem vitam, quae est sola vita nominanda. Nam, dum sumus inclusi in his compagibus corporis, munere quodam necessitatis et gravi opere perfungimur; est enim animus caelestis ex altissimo domicilio depressus et quasi demersus in terram, locum divinae naturae aeternitatique contrarium. Sed credo deos immortales sparsisse animos in corpora humana, ut essent, qui terras tuerentur, quique caelestium ordinem contemplantes imitarentur eum vitae modo atque constantia. Nec me solum ratio ac disputatio impulit, ut ita crederem, sed nobilitas etiam summorum philoso-

phorum et auctoritas. 78. Audiebam Pythagoram Pythagoreosque, incolas paene nostros, qui essent Italici philosophi quondam nominati, numquam dubitasse, quin ex universa mente divina delibatos animos haberemus. Demonstrabantur mihi praeterea, quae Socrates supremo vitae die de inmortalitate animorum disseruisset, is qui esset omnium sapientissimus oraculo Apollinis iudicatus. Quid multa? Sic persuasi mihi, sic sentio, cum tanta celeritas animorum sit, tanta memoria praeteritorum futurorumque prudentia, tot artes, tantae scientiae, tot inventa, non posse eam naturam, quae res eas contineat, esse mortalem, cumque semper agitetur animus nec principium motus habeat, quia se ipse moveat, ne finem quidem habiturum esse motus, quia numquam se ipse sit relicturus, et, cum simplex animi esset natura neque haberet in se quicquam admixtum dispar sui atque dissimile, non posse eum dividi; quod si non posset, non posse interire; magnoque esse argumento homines scire pleraque ante, quam nati sint, quod iam pueri, cum artes difficiles discant, ita celeriter res innumerabiles arripiant, ut eas non tum primum accipere videantur, sed reminisci et recordari. Haec Platonis fere. Apud Xenophontem autem moriens Cyrus maior haec dicit:

XXII. 79. "Nolite arbitrari, o mihi carissimi filii, me, cum a vobis discessero, nusquam aut nullum fore. Nec enim, dum eram vobiscum, animum meum videbatis, sed eum esse in hoc corpore ex iis rebus, quas gerebam, intellegebatis. Eundem igitur esse creditote, etiamsi nullum videbitis. 80. Nec vero clarorum virorum post mortem honores permanerent, si nihil eorum ipsorum animi efficerent, quo diutius memoriam sui teneremus. Mihi quidem numquam persuaderi potuit animos, dum in corporibus essent mortalibus, vivere, cum excessissent ex eis, emori, nec vero tum animum esse insipientem, cum ex insipienti corpore evasisset, sed cum omni admixtione corporis liberatus purus et integer esse coepisset, tum esse sapientem. Atque etiam cum

hominis natura morte dissolvitur, ceterarum rerum per- 22
spicuum est quo quaeque discedat; abeunt enim illuc 15
omnia, unde orta sunt, animus autem solus, nec cum
adest nec cum discedit, apparet. Iam vero videtis nihil
esse morti tam simile quam somnum. 81. Atqui dormi-
entium animi maxime declarant divinitatem suam; multa
enim, cum remissi et liberi sunt, futura prospiciunt. Ex 20
quo intellegitur, quales futuri sint, cum se plane corporis
vinculis relaxaverint. Quare, si haec ita sunt, sic me
colitote," inquit, "ut deum; sin una est interiturus animus
cum corpore, vos tamen deos verentes, qui hanc omnem
pulchritudinem tuentur et regunt, memoriam nostri pie 25
inviolateque servabitis." Cyrus quidem haec moriens; nos,
si placet, nostra videamus.

XXIII.—82. Nemo umquam mihi, Scipio, persuadebit 23
aut patrem tuum Paulum aut duos avos, Paulum et
Africanum, aut Africani patrem aut patruum aut
multos praestantes viros, quos enumerare non est necesse,
tanta esse conatos, quae ad posteritatis memoriam pertine- 5
rent, nisi animo cernerent posteritatem ad se ipsos pertinere.
An censes, ut de me ipse aliquid more senum glorier, me
tantos labores diurnos nocturnosque domi militiaeque sus-
cepturum fuisse, si isdem finibus gloriam meam, quibus
vitam, essem terminaturus? Nonne melius multo fuisset 10
otiosam aetatem et quietam sine ullo aut labore aut conten-
tione traducere? Sed nescio quo modo animus erigens se
posteritatem ita semper prospiciebat, quasi, cum excessisset
e vita, tum denique victurus esset. Quod quidem, ni ita se
haberet, ut animi inmortales essent, haud optimi cuiusque 15
animus maxime ad inmortalitatem et gloriam niteretur.
83. Quid, quod sapientissimus quisque aequissimo animo
moritur, stultissimus iniquissimo, nonne vobis videtur is
animus, qui plus cernat et longius, videre se ad meliora
proficisci, ille autem, cuius obtusior sit acies, non videre? 20
Equidem efferor studio patres vestros, quos colui et dilexi,

videndi, neque vero eos solos convenire aveo, quos ipse cognovi, sed illos etiam, de quibus audivi et legi et ipse conscripsi. Quo quidem me proficiscentem haud sane quis facile retraxerit nec tamquam Peliam recoxerit. Et si quis deus mihi largiatur, ut ex hac aetate repuerascam et in cunis vagiam, valde recusem nec vero velim quasi decurso spatio ad carceres a calce revocari. 84. Quid habet enim vita commodi? Quid non potius laboris? Sed habeat sane, habet certe tamen aut satietatem aut modum. Non lubet enim mihi deplorare vitam, quod multi et ii docti, saepe fecerunt, neque me vixisse paenitet, quoniam ita vixi, ut non frustra me natum existumem, et ex vita ita discedo tamquam ex hospitio, non tamquam e domo. Commorandi enim natura devorsorium nobis, non habitandi dedit. O praeclarum diem, cum in illud divinum animorum concilium coetumque proficiscar cumque ex hac turba et conluvione discedam! Proficiscar enim non ad eos solum viros, de quibus ante dixi, verum etiam ad Catonem meum, quo nemo vir melior natus est, nemo pietate praestantior; cuius a me corpus est crematum, quod contra decuit, ab illo meum, animus vero non me deserens, sed respectans in ea profecto loca discessit, quo mihi ipsi cernebat esse veniendum. Quem ego meum casum fortiter ferre visus sum, non quo aequo animo ferrem, sed me ipse consolabar existumans non longinquum inter nos digressum et discessum fore. 85. His mihi rebus, Scipio (id enim te cum Laelio admirari solere dixisti) levis est senectus, nec solum non molesta, sed etiam iucunda. Quodsi in hoc erro, qui animos hominum inmortales esse credam, libenter erro nec mihi hunc errorem, quo delector, dum vivo, extorqueri volo; sin mortuus, ut quidam minuti philosophi censent, nihil sentiam, non vereor, ne hunc errorem meum philosophi mortui irrideant. Quodsi non sumus inmortales futuri, tamen exstingui homini suo tempore optabile est. Nam habet natura ut aliarum omnium rerum, sic vivendi modum. Senectus autem aetatis

est peractio tamquam fabulae, cuius defetigationem fugere 23
debemus, praesertim adiuncta satietate.

Haec habui, de senectute quae dicerem; ad quam utinam perveniatis, ut ea, quae ex me audistis, re experti probare 6c possitis.

NOTES.

The references to the Text are by chapter and line: thus iii. 10 denotes the tenth line of the third chapter.

An obelus (†) denotes that the Latin text is doubtful (v.l. = *varia lectio* = varian reading).

Such proper names of importance as are not discussed in the Notes will be found in the Index.

Ch. I. §§ 1-3. DEDICATION.—*My troubles have turned my thoughts to Old Age, and I know of no one to whom I may so fitly dedicate my book as yourself, Atticus. It may comfort you to read it, as it has comforted me to write it. It is a Dialogue between Cato, Scipio, and Laelius.*

[See Index for Atticus, Ennius, Flamininus. For Cato, Laelius, and Scipio, see Introd., § 2.]

Ch. I. 1. **O Tite**: these lines are quoted from the *Annals* of Ennius, who addressed them to Flamininus, whose *praenomen* (see note on l. 10) was Titus; Cicero, however, uses them as an address to Atticus, who had the same *praenomen*. The metre is that of the ordinary dactylic hexameter, but the verses necessarily lack the polish of the Augustan age. **quid**: "at all," *lit.* "in respect to anything." The accusative singular neuter of many pronouns and adjectives (less frequently the accusative singular of substantives) may be used as an accusative of limitation or respect (adverbial accusative) with intransitive verbs or with transitive verbs governing another accusative in the sentence. **adiŭero**: archaic future-perfect of *adiuvare* (=*adiūvero*). **levasso**: an archaic form used as a future-perfect indicative. When the principal verb refers to future time all dependent verbs, if in the indicative mood, likewise stand in the future or future-perfect. Cp. *si videbitur, attribuito*, i. 32; *faciam ut potero*, iii. 1.

2. **versat**: in the classical Latin the last syllable would be short (*-ăt*), but in older Latin the verbal endings *-at*, *-et*, *-it* were long.

3. **praemi**: partitive genitive, commonly joined with neuter adjectives and pronouns. Cp. the English "aught *of gain*" (="any gain"). The contracted form *praemi* (=*praemii*) is in accordance with prae-Augustan usage.

5. **adfatur**: the subject is *ille vir* in the following quotation

6. **ille vir**: usually said to refer to Ennius himself. Another explanation is this: Flamininus, when acting as a general in Greece, found himself in an awkward position owing to ignorance of the country; but his anxiety was relieved, and his army rescued, by a "poor but trusty man," a shepherd, who acted as his guide. Ennius embodied the anecdote in his *Annals* from which the lines are taken. Cicero says to Atticus, "I may speak to you as the shepherd spoke to Flamininus." **re**: "property" (=*res familiaris*). **plenus**: in colloquial Latin final *-s* was scarcely pronounced, so that the old poets did not regard it as affecting the metre. In later poetry *-us* would here be a long syllable, because of the initial consonant of *fidei*. **fidēi**: in classical Latin the *e* of the 5th declension ending *-ei* is long only after a vowel (*e.g. diēi*, but *fidĕi*).

7. **quamquam**: "and yet," a not uncommon use; cp. *etsi* in line 17. **certo scio**: "I know for certain."

8. **noctesque diesque**: accusative of duration of time.

9. **aequitatem**: "even balance." **te . . . deportasse**: the construction is accusative and infinitive, dependent on *intellego*.

10. **cognomen**: every well-born Roman had three names: (i) the *nomen*, indicating the *gens* or clan to which he belonged; (ii) the *praenomen*, which belonged to himself only; (iii) the *cognomen*, indicating the particular branch of the *gens* to which he belonged. Besides these he might have one or more *agnomina*, honorary names or nicknames. Thus: Publius (*praenomen*) Cornelius (*nomen*) Scipio (*cognomen*) Aemilianus Africanus Minor (*agnomina*), means the man Publius of the Scipio family of the *gens Cornelia*, who had the names Aemilianus (because adopted from the *gens Aemilia*) Africanus (for his conquest of Africa, *i.e.* Carthage) Minor (to distinguish him from another conqueror of Africa, his grandfather by adoption, P. Cornelius Scipio Africanus Maior). **Athenis**: the place from which motion takes place is expressed by the ablative (without a preposition) in the case of names of towns. Titus Pomponius received his surname of Atticus ("the Athenian") because of his mastery of Athenian literature and language. **deportasse**: "have brought home," *deporto* often bearing the technical meaning of "bringing something to Rome from the provinces." But here perhaps it only means "to acquire." **humanitatem**: (1) "benevolence"; (2) "liberal education," "refinement," "culture"; so here. The reference is to the philosophical schools for which Athens was famous.

12. **me ipsum**: sc. *suspicor commoveri*. The simpler construction would have been *quibus ipse commoveor*, but the relative clause is assimilated in syntax to the accusative and infinitive phrase to which it is subordinate. **gravius**: "too deeply." The comparative is often used in this "absolute" way, meaning more than is right or fitting. Cicero's troubles were political, due to the overthrow of the Republic and Senate by Caesar, who was virtually monarch of Rome.

13. **maior**: "more weighty," "of a higher kind," than a mere literary exercise like this Dialogue.

14. **visum est**: "it has seemed good to me," "I have decided."

15. **hoc . . . onere**: the order is *volo et te et me . . . levari hoc onere senectutis*. The ablative *onere* is that of separation, the genitive *senectutis* that of material; old age is the burden spoken of. **mihi . . . est**: "I have"; the dative is often thus used with *sum*.

16. **certe**: "at any rate," modifying a preceding assertion. *Certe* is also used like *certo*, meaning "certainly."

19. **occurrebas dignus**: "kept occurring to me (*i.e.* kept coming into my mind) as worthy," etc. **eo munere, quo**: "such a gift as" each of us might use. The case of *eo munere* is due to *dignus*, that of *quo* to *uteretur*.

20. **nostrum**: this form of the genitive plural of *ego* is partitive, whereas *nostri* is objective. **uteretur**: Cicero represents himself as having said *dignus est Atticus eo munere quo uterque nostrum utatur;* here *utatur* is potential subjunctive, "would use (were occasion to arise)," *i.e.* "may use." In the reported form introduced by *occurrebas*, *utatur* becomes *uteretur*, "might use."

22. **absterserit**: consecutive subjunctive. The use here of the perfect subjunctive (a primary tense) may be due to *fuit* being regarded as primary ("has been"); but in consecutive clauses the perfect subjunctive is found also in dependence on historic tenses.

24. **cui qui pareat**: "for he who obeys her," *pareat* being subjunctive by assimilation to *possit*. The two relatives cannot be reproduced in English, but the first must be rendered with the aid of a conjunction.

25. **possit**: causal subjunctive.

28. **Tithono**: a mortal loved by Aurora, goddess of the Dawn, who bestowed upon him the gift of immortality, but forgot to add that of never growing old. He is the type of great age with all its drawbacks. **Aristo**: Aristo of Ceos, a philosopher who flourished about 230 B.C., wrote a work *On Old Age*, in which Tīthōnus was one of the speakers. The island of Ceos is one of the Cyclădes, and lies about twenty miles east of the southern extremity of Attica. **esset**: "there would have been (had I introduced him)," potential subjunctive; in this construction the imperfect refers to past time. **auctoritatis**: partitive genitive. Tithonus, Cicero says, was only a legendary personage, whereas Cato was a well-known and respected Roman.

29. **seni**: taking 234 B.C. as the date of Cato's birth, he would in 150 B.C., the supposed time of the Dialogue, be eighty-four years of age. **quo**: "in order that" (*lit.* "by which"); *quo* is used to introduce final clauses containing a comparative.

30. **apud quem**: "at whose house," a common meaning of *apud* with names of persons. **facimus**: "imagine," "represent."

31. **ferat**: subjunctive of the reported cause; they would say *admiramur quod fert* (or *fers*).

32. **qui si . . . videbitur**: *qui* refers to Cato. For the tense of *videbitur*, see note on i. 1 (end).

33. **litteris**: "literature." *Littera* (sing.) means "a letter of the alphabet"; *litterae* (plur.) means (1) "the letters of the alphabet," (2) "literature," (3) more often "an epistle," "letter."

34. **quid**: "in what respect," accusative of limitation; see note on i. 1.

35. **plura**: *opus est*, "there is need of," may take the following constructions: (i) usually the ablative; (ii) not seldom the nominative; (iii) rarely the genitive. Here the nominative is not *plura*, but *dicere* or *proferre*, which we must supply—"What need to say more?"

II. §§ 4-6. INTRODUCTION.—Scipio: "*We marvel at your contentment under the burden of old age, Cato.*" Cato: "*That is nothing wonderful. Old age must come, and to complain of it is to find fault with Nature, while to be content is to show wisdom.*" Laelius: "*Will you, then, tell us how to attain this wisdom? For you have trodden the path of life, while we are but beginners.*"

Ch. II. 1. **numero**: ablative of manner. The word does not add anything to the meaning of *saepe*. The expression is often written as one word, *saepenumero*.

2. **cum ceterarum**: *cum* is here a conjunction answered by *tum* in the following line (*cum . . . tum* = "both . . . and"), but in the preceding line (*cum hoc*) it is the preposition, "with."

3. **vel maxime**: "in the very highest degree." *Vel* (connected with *velle*, "to will") is joined with a superlative to denote the highest degree possible, *e.g. vel minimus*, "will it (to be) the least," *i.e.* "the smallest possible."

4. **senserim**: subjunctive of the reported cause; here Scipio is represented as reporting his own reason for his wonder; "because (as I say to myself) I have never perceived."

5. **Aetna**: ablative of the standard of comparison. Jupiter punished Encĕlădus, one of the giants who made war on the gods, by burying him under Mount Aetna, the great volcano of Sicily; hence this mountain stands proverbially for any grievous burden.

7. **Laeli**: proper names ending in *-ius* have vocative in *-i*.

8. **quibus**: cp. *mihi*, i. 15. **opis**: partitive genitive dependent on *nihil*.

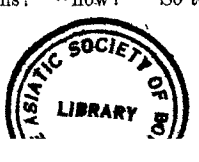
10. **malum**: predicative.

11. **adferat**: consecutive subjunctive, the meaning being "nothing such as the law of nature brings." **in primis**: *lit.* "among the first"; *i.e.* "chief."

13. †**adepti**: the participle does duty for a temporal clause, "when they are in possession of it." There is a v.l. *adeptam*, sc. *senectutem*, "when it is gained." The perfect participles of many deponent verbs may have either an active or a passive meaning.

14. **putassent**: the verb in a clause dependent on an accusative and infinitive is regularly in the subjunctive. The people in question said *Citius obrepit quam putaveramus*. This explains why we get a pluperfect in the dependent clause, although the principal verb *aiunt* is in a primary tense. With *putassent* understand *eam obrepturam esse*.

15. **falsum**: accusative neuter used adverbially. **qui**: adverb, "by what means?" "how?" So too in l. 17.



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16. **adulescentiae . . . pueritiae**: datives, governed by *obrepit*.

17. **esset . . . agerent**: in conditional sentences the imperfect subjunctive normally refers to present time, "would be, if they were now living through."

19. **quamvis**: to be joined adverbially with *longa*, "however long it might be."

22. **esset**: *utinam* with the present subjunctive expresses a wish for that which may yet be the case; with the imperfect subjunctive, a wish that something were otherwise in the present; with the pluperfect subjunctive, a wish that something had been otherwise in the past. **cognomine**: see note on i. 10. Cato earned the *cognomen* (or, to use the later term, *agnomen*) of Sapiens, "the Wise."

23. **ducem**: in apposition with *naturam*, which is here personified; hence *a qua* (agent), not *qua* (instrument), in the next clause.

24. **veri**: *similis* is in Cicero usually constructed with a genitive of things animate, a dative or genitive of things inanimate; but when the governed word is a personal pronoun it is invariably in the genitive. The adjective *verus* is here used in the neuter as a substantive, "the truth."

26. **poeta**: *i.e.* a dramatist, as *actum* (l. 25) shows.

28. **maturitate**: casual ablative, "by reason of their seasonable ripening."

29. **ferundum**: the later and more usual form is *ferendum*.

30. **Gigantum modo**: "for what is the making of war on the gods after the fashion of the giants, but rebellion against nature?" This is a piece of Stoic philosophy. The Stoics believed that the Deity was omnipresent, and that Nature, Fate, Destiny, were only manifestations of the one supreme God. By struggling against the laws of Nature, men were in reality rebelling against God. The giants, sons of Urănus (Heaven) and Earth, attempted to drive Jupiter and the other gods from heaven. *Modo* is ablative of manner.

32. **ut . . . pollicear**: "to make a promise on Scipio's behalf"; such clauses are classed as final, *i.e.* as expressing purpose.

33. **feceris**: future-perfect; hence the same tense in the dependent clause (*si . . . didicerimus*). **volumus quidem certe**: "or at any rate are assuredly willing."

36. **possimus**: subjunctive in an indirect question: the direct question would be *Quibus rationibus poterimus?*

37. **faciam**: "I will do (it)." **vestrum**: cp. note on *nostrum*, i. 20.

39. **volumus**: join *videre* with this, the main verb. Upon *videre* depends (1) the direct object *istue*, here used as a substantive (= "that place," *istum locum*), and (2) the indirect question *quale sit*; *lit.* "we wish to see that place to which you have reached, (namely) of what sort it is."

40. **quam nobis quoque ingrediundum sit**: "upon which we also must enter"; *lit.* "which for us also there is to be an entering-upon." *Nobis* is the dative of the agent (cp. *ferundum sapienti*, l. 29), which is used with gerunds and gerundives instead of the ablative and *a* or *ab*.

41. **ingrediundum sit**: nominative of the gerund. The peculiarity

of the present passage lies in *ingredior* being a transitive verb, for the nominative of the gerund is as a rule only found in intransitive verbs; e.g. *moriendum est*. With the whole expression we may compare *poenas in morte timendum est* (Lucretius), "we have to fear punishment in death," *lit.* "there is the fearing of a punishment in death." The usual way of rendering "a road, which has to be entered upon by us," would be *via, quae nobis ingredienda est;* the "gerundive construction" being used in the case of transitive verbs like *ingredior*. The subjunctive *sit* is due to assimilation to the mood of *confeceris*, on which the clause depends.

Ch. III.—V. §§ 7-14. ARGUMENT.—Cato: "*I will, with pleasure. The secret is in a man's way of living. Most men, for instance, complain that age deprives them of sensual pleasures and of their companions; but it is their fondness for pleasure, and their ill-temper at the loss of it, which are to blame; and not even riches and fame will compensate for the good habits which make one's later years happy, as they did the years of Fabius. Recollect all he did and all he was. Instance also Plato and Gorgias, and Ennius, whom you remember.*"

[See Index for Albinus, Gorgias, Isocrates, Maximus, Plato, Salinator, Scipio, Themistocles; Capua, Carthago, Tarentum.]

Ch. III. 2. **aequalium**: *aequalis* = "one of the same age." **vetere proverbio**: the English equivalent is "birds of a feather flock together."

3. **quae**: not referring to *querelis*, as the neuter gender shows, but internal or cognate accusative with *deplorare*, "expressions of regret to which they were wont to give utterance."

4. **consulares**: "ex-consuls." **nostri**: *noster* is frequently used for *meus*, just as *nos* replaces *ego*; cp. the royal and editorial "we" in English.

5. **tum . . . tum**: "both . . . and," "now . . . again"; much the same as *cum . . . tum* (note on ii. 2). **voluptatibus**: both *careo* and *egeo* are used with an ablative of separation. Distinguish (1) *careo*, "I am without something"; (2) *egeo*, "I am without something that I need"; (3) *desidero*, "I regret the loss of something that I once had."

6. **carerent**: subjunctive of the reported cause; the direct form would be *deploramus quod caremus*. **putarent**: the subjunctive is due to assimilation; cp. note on ii. 41 (end).

8. **esset**: subjunctive because the clause is dependent on an infinitive (*accusare*).

9. **mihi usu venirent**: "would be my experience," *lit.* "would come to me by experience." The ablative is one of manner.

10. **maioribus natu**: "older men." *Natu* is the supine in *-u, i.e.* the ablative of a fourth declension verbal substantive used as an ablative of respect, "greater in point of birth."

11. **sine querela**: these words stand in a predicative relation to *senectutem*. **vinculis**: ablative of separation.

12. **ferrent**: the mood is due to the generic or consecutive character of the clause; "men of such a character that they bore."

13. **istius modi**: "of the sort you mention"; genitive of quality.

14. **difficiles**: "difficult" to deal with, "peevish," "surly." **inhumani**: "churlish," "unkindly." *Humanus* means "gentlemanly," "refined"; *humanitas*, "culture," "refinement"; while *inhumanus*, *inhumanitas*, express the opposite ideas.

17. **dixerit quispiam**: "some one may say," concessive future-perfect rather than perfect subjunctive, for we frequently find *dicet quispiam* (future indicative) but very rarely *dicat quispiam* (present subjunctive).

21. **istud . . . isto**: "what you say"; cp. l. 13, above.

22. **Seriphio**: *Seriphius* = "a native of Seriphus," one of the Cyclades in the Aegean Sea, about 40 miles S.E. of Attica. Observe that the English idiom is "it is said that Themistocles answered" (impersonal), whereas the Latin says "Themistocles is said to have answered" (personal).

23. **ille**: the Seriphian. **eum**: Themistocles, to whom also *sua* refers.

24. **hercule**: an ejaculation or oath, formed from the name of the god Hercules.

25. Themistocles was an Athenian, and Athens was just as famous as Seriphus was insignificant. The meaning of the reply is that two things are necessary for a man to be successful in life: (1) his surroundings must be favourable, (2) he must have merit of his own. Themistocles was fortunate in possessing both these requisites.

27. **nec . . . ne . . . quidem**: as a rule two negatives make an affirmative in Latin; but a negative may be followed by *nec . . . nec* where we should say "either . . . or," *e.g. nullus aderat nec senator nec eques*; and by *ne . . . quidem* where we should use the simple "even" without adding a second negative. See below, *numquam . . . ne . . . quidem*, l. 32.

30. **artes**: *ars*, "art," "skill," in the plural rarely has the meaning of "skill"; more frequently, as here, "accomplishments."

31. **cum . . . vixeris**: "when a man has lived." The second person singular of any tense of the subjunctive may refer to an indefinite subject, "one," "people."

32. **ecferunt**: the later and more usual spelling is *efferunt*.

33. **id**: referring to the whole preceding clause, *numquam . . . aetatis*.

Ch. IV. 1. **qui Tarentum recepit**: in the second Punic War some Tarentine hostages, who were detained at Rome to guarantee the fidelity of their fellow citizens, attempted to escape, and were put to death, 212 B.C. Tarentum at once revolted, and put itself into the hands of Hannibal. Roman troops were in possession of the citadel, but their commanding officer, M. Livius Macatus (whom Cicero apparently in mistake calls Salinator), an indolent and self-indulgent man, had not slept off a midnight debauch, and no attempt was made to keep the Carthaginians out of the town. The citadel, however,

offered a strenuous resistance, and, in spite of Hannibal's siege operations, repulsed the enemy for three years. In 209 B.C. the Romans made the capture of Tarentum the chief object of the compaign, and despatched thither two armies under the command of the consuls Q. Fabius Maximus and Q. Fulvius Flaccus, and a third under Marcellus. The last of these was defeated by Hannibal, but he was unable to reach Tarentum in time to prevent it from being betrayed by some Bruttian troops to Fabius. The recovery of the town was a turning point in the war.

3. **comitate condītă gravitas**: "dignity qualified by courtesy." *Condīta* comes from *condio* ("I season"), and is to be distinguished from *condīta* (*condo*, "I found").

4. **admodum**: *lit.* "up to the limit," and so "extremely." **grandem natu**: see note on iii. 10.

5. **post**: to be joined with *quam* in the next clause. *Antequam* and *priusquam* are often divided in the same way.

6. **primum**: "for the first time." So *consul iterum*, "consul for the second time"; *consul tertium*, *quartum*, etc., "for the third time, fourth time," etc. Fabius Maximus was *consul primum* in 233 B.C. (so that, if we accept Cicero's dates, Cato was born 234 B.C.), and *consul quartum* in 214 B.C.

7. **ad Capuam**: "to the neighbourhood of Capua," *i.e.* to the camp there; not "to Capua" simply, which would require no preposition. So in the next line, *ad Tarentum*. The people of Capua, which ranked second only to Rome in importance, joined Hannibal in 216 B.C., soon after the battle of Cannae. The Carthaginians made the town their headquarters; but whenever Hannibal left Campania, the Roman armies, which were encamped in the neighbourhood, at once closed round Capua in the hope of taking it. They were successful in doing so in 211 B.C. The date to which Cato refers is 214 B.C.

8. **quintoque anno post**: *i.e.* in 209 B.C. **quaestor**: the *quaestores* (i.e. *quaesitores*, "trackers") were originally deputy officers of the kings, appointed to investigate such crimes as murder and poisoning. Later they were appointed by the consuls, and were entrusted with the management of the state treasury. In 447 B.C. they were increased from two to four; and later a quaestor was sent into most of the provinces to manage the finances, while others accompanied the armies as paymasters of the forces. Cato served in this office as quaestor to Scipio (afterwards known as Africanus Maior), who in 204 B.C., the date of the consulship of Tuditanus and Cethegus, determined to carry the war into the enemy's country, and landed in Africa. This policy, though strongly opposed by the party of Fabius Maximus in the Senate, resulted in the victory of Zama, 202 B.C.

9. **quadriennio**: ablative of the amount of difference, depending on *post*, "afterwards by four years." **post**: here an adverb, "afterwards." **quem magistratum**: *i.e.* the quaestorship (*quaestura*), to be understood from the word *quaestor*.

10. **consulibus T. et C.**: ablative of attendant circumstance (ablative absolute). **ille**: Q. Fabius Maximus.

11. **suasor**: "one who supports *or* seconds" a law, whereas *auctor* is "one who proposes" it. The *Lex Cincia* forbade an advocate to receive payment, in the form of a gift, from the client whom he had defended in a court of law. It took its name from M. Cincius Alimentus, the tribune who proposed it.

13. **patientia**: "by his persistency" in refusing to fight.

14. **familiaris noster**: "my friend *or* acquaintance." Cato acted as patron to Ennius (see Index), and first introduced him to the notice of Rome.

15. **cunctando**: "by delaying," gerund used as instrumental ablative. He declined to give battle to Hannibal, preferring to wear out the Carthaginian army by delay, rather than to risk a decisive and immediate defeat. For this Maximus acquired the *agnomen* (cp. note on i. 10) of *Cunctator*, "The Laggard."

16. **noenum**: also written *nenum*, an archaic word (= *ne-unum*, "not a whit," "not at all"). *Rumores* means the "gossip" of those Romans who objected to Maximus' policy, and called him a coward.

17. **claret**: "shines brightly," an archaic expression. The lines are hexameters; but in two points their form differs from that which the hexameter attained under Vergil: (*a*) the first line ends with a monosyllable; (*b*) the last syllable of *ponebat* is long; cp. note on *versat*, i. 2.

18. **cum quidem**: "I mean at the time when." The verb of the *cum*-clause is *inquit*; the whole depends on the preceding sentence *Tarentum . . . recepit*.

19. **me audiente**: ablative absolute, "in my hearing." **Salinatori**: a mistake, since the name of the governor was M. Livius Macatus; see note on iv. 1. The dative is that of the indirect object, depending on *inquit*.

22. **praestantior**: sc. *erat*.

23. **in toga**: the toga, a loose white woollen robe, was the regulation dress of Roman citizens when appearing in public. Hence *in toga* means "in civil life" or "as a citizen," in contrast with "as a military man," which is *in armis*. **iterum**: see note on iv. 6; the date of Fabius' second consulship was 228 B.C.

24. **tribuno plebis**: the Tribunes of the Plebs were first appointed 494 B.C., to protect the lives, persons, and privileges of the plebeians against the patrician consuls. The right of protection (*auxilium*) subsequently developed into the right of veto (*intercessio*) which enabled them to forbid the action of any magistrate whatever (excepting a dictator). Subsequently they obtained the right to move *plebiscita*, *i.e.* to ask the assent of the plebs to motions moved in the plebeian assembly, which should henceforth have the same authority over the whole people as the laws made by the Comitia Centuriata. This was in 449 B.C. (Valerio-Horatian Laws). The Publilian Laws of 339 B.C. confirmed these powers, and the Tribunes rapidly came to be the most absolute of Roman magistrates during their one year of office. They were always themselves of plebeian

status, and their original number (two or five) was increased to ten in 457 B.C.

25. **agrum . . . dividenti**: the lands of Picenum (the narrow district on the coast of the Adriatic between Umbria and Samnium) were taken from the Senonian Gauls (whence it is here called *Gallicum*). For a long period it was pasture land in the possession of the great Roman families. But at last C. Flaminius, a tribune of the people, proposed that it should be distributed among needy citizens. The proposal was carried in the popular assembly, but the Senate refused to give its approval. In spite of this the agrarian law was fully carried out; the land was colonised and connected with Rome by the Via Flaminia. The date assigned to the law by Polybius is 232 B.C., and this is generally accepted. Cicero, however, in saying that it was carried in the second consulship of Fabius Maximus, places it four years later, 228 B.C. **senatus auctoritatem**: whatever resolution the Senate formed was an *auctoritas senatus*. If nothing happened to block it, it was duly recorded and became a decree (*senatus consultum*); if it was blocked from any cause whatever, it remained a mere *auctoritas*, and could not legally be put into force.

26. **augur**: the augurs were originally four patricians, but after 300 B.C. the number was increased by the addition of five plebeians. They formed a college of respected citizens, having extensive control over the religious observances of the State, and in particular were the public interpreters of all disputed omens and portents.

27. **optimis auspiciis**: the "auspices" were signs, given by the flight of birds, lightning, etc., which were regarded as indicating the will of the gods. They were interpreted, in case of doubt, by the augurs, and no public matter was ever undertaken without discovering whether these signs were good or bad.

28. **gererentur**: subjunctive because the clause is dependent on an accusative and infinitive (*ea geri*) and forms part of the reported statement (*ea geruntur, quae . . . geruntur*). So *ferrentur*. *Fero* is technical for "proposing" a law to the people; it does not mean to "carry" a law, which is *legem perferre*.

30. **quo modo**: "the way in which." *Eum modum quo* would be theoretically correct Latin, but it is more idiomatic to transfer the antecedent substantive from its own to the relative clause.

31. **laudatio**: the panegyric which was pronounced over the bodies of all Romans of distinction before they were buried.

33. **in luce . . . in oculis**: both phrases mean "publicly," "when out of doors"; contrasted with *intus domique*, "within doors," "at home." **modŏ**: "only."

34. **domi**: locative. This case, which expresses *place where*, is used only in town-names of the first and second declension singular and a few other words; the ablative with or without a preposition has supplanted it elsewhere.

35. **multae . . . litterae**: "a considerable *acquaintance with* literature."

36. **ut in homine Romano**: "for a Roman."

37. **domestica . . . extĕrna**: respectively wars in which the Romans had taken part, and those of foreign nations.

39. **id quod**: referring to the following clause, *illo . . . neminem*. **unde**: *a quo* would be more usual, as a person is spoken of. **discerem**: the mood would be subjunctive, even if the clause were not dependent on an infinitive (*fore*), because the clause has a consecutive force (*unde* = "such that from him").

Ch. V. 1. **haec**: some such verb as *dico* or *dixi* must be supplied. Similar ellipses are very common, e.g. *Nihil Sextus Aelius tale*, ix. 10.

2. **dictu**: ablative supine, used as an ablative of respect; see note on *natu*, iii. 10. *Nefas* is here virtually an adjective, "criminal."

3. **Scipiones aut Maximi**: "men like Scipio or Maximus."

4. **pedestres . . . pugnas**: "battles by land."

6. **quiete**: adverb (*quietē*), not the ablative of *quies* (*quietē*).

7. **qualem accepimus Platonis**: "such as we have heard was Plato's"; in full *qualem accepimus senectutem fuisse Platonis*.

8. **scribens**: "in the very act of writing."

9. **Panathenaicus**: a defence of Athenian policy, written by Isocrates a year before his death. The adjective *Pănăthēnāĭcus* is Greek, and means properly "open to all Athenians."

11. **magister**: "teacher," "instructor." **Leontinus**: of Leontini, a small town a little to the north of Syracuse on the east coast of Sicily, originally a colony of Ionic Greeks.

12. **cessavit**: "was idle." The verb should not be translated "cease"; it means "to go slowly," "linger," "hesitate."

13. **quaereretur**: as *quaero* in the sense of "to question" is intransitive, it can in the passive be used impersonally only; e.g. *quaerebatur*, "it was questioned," *i.e.* "the question was raised *or* asked"; cp. *persuaderetur*, xiii. 8. **vellet**: indirect question, the direct being *Cur vis?*

14. **quod accusem**: *lit.* "in respect to which I may blame old age," *i.e.* "for which to blame old age." The subjunctive is consecutive, and the construction of *quod* is like that of *quid* in i. 1.

17. **mŏdŏ**: "but now," "lately"; distinguish from *mŏdō*, ablative of *modus*.

18. **spatio . . . supremo**: the circuit of the racecourse was a *spatium*, "a lap"; so that *spatio supremo* means "at the end of the course," or "in the last lap." The point is that the horse was plucky (*fortis*) enough repeatedly to win the greatest of old-world races, even when his rivals ran him neck and neck to the very finish.

19. **Olympia**: neuter plural of the adjective *Olympius*, here used as a substantive, "an Olympian victory." In construction it is a loose kind of cognate accusative, on the analogy of *victoriam vincere*. Olympia was in Elis, the north-western state of Peloponnesus (*Morea*), on the river Alphēus, where from very ancient times was held every four years a grand athletic competition open to the entire Greek world. There were chariot-races, foot-races, and contests in boxing, leaping, wrestling, etc. To win a prize at Olympia was the highest

ambition of a Greek. **confectus quiescit**: pronounced *confectŭ quiescit*; for the elision of *s*, see note on *plenus*, i. 6.

20. **suam**: sc. *senectutem*.

22. **hi consules**: "these (present) consuls," "the consuls of this year," that is, of 150 B.C., the date at which Cato is supposed to be speaking. Ennius died 169 B.C. **M'.**: *i.e.* Manius; but M. = Marcus.

23. **iterum**: see note on iv. 6.

24. **cum . . . suasissem**: "after I had spoken in support of"; for the meaning, see note on *suasor*, iv. 11. **quinque et sexaginta annos natus**: *lit.* "having been born 65 years," *i.e.* "at the age of 65"; *annos* is accusative of duration of time. This agrees with iv. 6 in putting the date of Cato's birth in 234 B.C.

25. **legem Voconiam**: the Voconian Law was passed 169 B.C. through the influence of Cato. Its object was to limit the influence of women by forbidding rich citizens to make them heiresses to more than one half of their whole estate. It was soon evaded by the practice of handing over the property in trust to a third party, who paid the legacy to the woman intended to inherit it. **bonis lateribus**: "with stalwart flanks," *i.e.* "with sound lungs."

27. **maxima**: predicative.

Ch. V. § 15. ARGUMENT.—"*In fact there are four chief complaints to make against old age:—*

(i) *It precludes all active life* (§§ 15-20);
(ii) *It weakens the powers of mind and body* (§§ 21-38);
(iii) *It robs men of every pleasure* (§§ 39-65);
(iv) *It is shadowed by the dread of approaching death* (§§ 66-83)."

30. **videatur**: subjunctive of indirect question. **unam**: this accusative (like *alteram, tertiam, quartam*, below) is in apposition to *causas*, which it analyses. The object of *avocet* is indefinite—"us" or "a man." The mood is subjunctive of the reported cause, dependent on *videatur*, "it is considered wretched on the ground that it withdraws us (so they say) from active life." Had Cicero written *avocat*, he would have committed himself to the very opinion which he is about to oppose.

31. **a rebus gerendis**: gerundive construction. **alteram**: "the second." *Alter* is more usual than *secundus* in this sense. **infirmius**: "rather feeble"; cp. *gravius*, i. 12.

32. **voluptatibus**: ablative of separation.

34. **sit**: subjunctive of indirect question to be taken both with *quanta* and with *quam iusta*. *Quam* is here the interrogative "how?" **videamus**: jussive (hortative) subjunctive.

VI. §§ 15-20. (i) FIRST OBJECTION.—*Old age precludes active life? Not at all. Important services have been rendered to the State by men of great age, by Appius Claudius for instance. Old men cannot fight or run, it is true; but they can and do guide and govern, even as I help to guide*

Rome's policy and save her from Carthage. In fact young men in high places are more dangerous than useful.

[See Index for Appius, Curius, Fabricius, Paulus, Pyrrhus.]

Ch. VI. 1. **quibus**: the ellipsis is easily supplied, *a quibus rebus gerendis abstrahit?* **an**: this particle usually introduces the second or further alternative of a compound question. When *an* introduces a single question (as here), it always implies more or less surprise or indignation.

3. **vel**: "even." **infirmis corporibus**: ablative of attendant circumstance (ablative absolute).

4. **administrentur**: the clause is consecutive (*quae = talia ut ea*).

5. **L. Paulus**: L. Aemilius Paulus, the conqueror of Macedonia, was the father of the Scipio who takes part in this dialogue and who received the name of Scipio on his adoption by the son of Africanus Maior. A daughter of Paulus was married to Cato's son.

6. **Fabricii, Curii, Coruncanii**: the reference is to C. Fabricius, M'. Curius Dentatus, T. Coruncanius, who all flourished at the time of the war with Pyrrhus. See Index.

7. **auctoritate**: here in its ordinary sense of "dignity," "influence."

10. **dubitavit dicere**: *dubito*, "I hesitate," is usually followed by the infinitive, as here; but *non dubito*, "I do not doubt," by *quin* and the subjunctive.

12. **quo**: to be joined with *viai*, which is a partitive genitive depending upon the idea of division contained in the adverb of place; *lit.* "to what point of the road?" **vobis**: possessive dative.

13. **antehac**: scanned as two syllables by synizesis of *ea*, *h* always being disregarded in prosody. **viāī**: the genitive singular of *a* stems at one time ended in *-ai*, a form found occasionally even in Vergil.

14. **ceteraque**: sc. *persecutus est Ennius*.

16. **alterum**: cp. *alteram*, v. 31. Appius Claudius was consul for the second time, 296 B.C.; for the first time, 307 B.C.; and Censor, 312 B.C. A man would not be chosen consul until forty-two years of age, under ordinary circumstances. [This was the limit fixed by the Lex Annalis of 180 B.C., which merely embodied the existing practice.] If Claudius was forty-two in 307 B.C., he was nearly seventy when Pyrrhus landed in Italy, 280 B.C. It was very unusual for a man to be censor before holding the consulship.

18. **superiorem**: "earlier." *Superior* is used of time in the sense of *prior*. **Pyrrhi bello**: "in the time of the war with Pyrrhus."

19. **sic**: *i.e.* that Appius delivered this great speech.

20. **gerunda**: for the archaic spelling, cp. *ferundum*, ii. 29.

21. **negant**: "say that old age is not . . ." This is the proper way to translate *nego*, which is "to say no," "say not"; the negative going with the subordinate verb. **similes . . . ut si qui . . . dicant**: "like people who should say," *lit.* "like as if any people were to say."

22. **dicant**: the subjunctive is regularly used after *quasi*, *ut si*, *tamquam*, etc., introducing an imaginary case. **alii . . . alii . . . alii**: when thus repeated with various coordinate clauses. *alii* = "some . . . others . . . others." **mālos**: "masts." Distinguish *mālus*, f., "apple-tree"; *mālus*, m., "mast"; *mālum*, "apple"; *mālus*, *-a*, *-um*, "bad."

24. **clāvum**: "tiller," the handle of the shovel-shaped oar which served as a rudder. Distinguish from *clāvis*, "key," and *clāva*, "club." **quietus**: English idiom requires an adverb, "quietly," but Latin is fond of adjectives in lieu of adverbs, especially when states of the mind are to be described. **non faciat**: *non* here = *et non* or *neque*. †**faciat**: this verb is coordinate with *sedeat*, and is governed by *cum*. Some editions put a full stop after *puppi*, and change *faciat* into *facit*: "He does not perform the same duties as the able-bodied sailors; no, he does——," etc.

27. **quibus**: ablative of separation. The case is due primarily to *orbari*, but it must also be construed with *augeri*, either as an instrumental ablative or as an ablative of respect.

28. **nisi forte**: often introducing an ironical observation; "but perhaps I seem to you to play the idler."

29. **tribunus**: *i.e.* "military tribune." The *tribuni militum* were the superior officers of the legions, six being assigned to each legion. They were young men of good birth, chosen partly by the consuls, partly by the people in the *comitia tributa*. **legatus**: the *legati* were persons of senatorial rank appointed by the Senate to accompany a general or governor of a province. In the absence of their superior officer they assumed responsibility as *legati pro praetore*. In a war they would often be entrusted with the command of one or more legions acting under the general's orders. **versatus sum**: *versari in* =. "to busy oneself with" or "to have experience of."

31. **sint**: the indirect question depends upon both *quae* and *quo modo*.

32. **male iam diu cogitanti**: "which has this long time been devising ill." Joined with a present tense, the phrases *iam diu*, *iam dudum*, *iam pridem*, must be translated by an English perfect; joined with an imperfect, by an English pluperfect.

33. **non ante desinam, quam**: equivalent to *non desinam, antequam . . .*; cp. note on *postquam*, iv. 5.

34. **palmam**: "triumph" or "prize," because the victors in Grecian athletic games carried each a branch of palm as the symbol of his success.

35. **avi reliquias**: "what has been left *by* your grandfather"; so in Vergil *reliquiae Danaum*, "the remnant left *by* the Danai." Scipio Africanus Minor, to whom Cato is speaking, and who in 146 B.C. destroyed what had been left of the Carthaginian power, was by adoption grandson of Scipio Africanus Maior; cp. note on vi. 5.

38. **ante me censorem**: "before I was censor," in 186 B.C. The date of Scipio's death is thus 187 B.C.

39. **me consule**: "in my consulship." Scipio Africanus Maior was consul for the second time in 194 B.C. His election took place

in the preceding year, and so would fall in Cato's tenure of office (195 B.C.).

40. **num**: when used in a *direct* question, *num* expects a negative answer, "surely he would not have been dissatisfied with . . . ?"

41. **senectutis eum**: *paenitet* requires an accusative of the person feeling, a genitive of the thing causing, the emotion. **paeniteret**: the imperfect subjunctive here refers to continued action in past time. **excursione . . . saltu**: "rapid movement . . . surprises." With *uteretur* supply *si vixisset* from the preceding sentence.

44. **consilium**: this word is both abstract, "advice," and concrete, "council," "assembly." Here it is of course the latter. *Concilium* also means "assembly," but never a deliberative body like *consilium*. **maiores**: "ancestors," as *minores* = "descendants." Cp. the use of the word in iii. 10.

45. **senatum**: connected with *senex*, and so literally "the assembly of the elders."

47. **senes**: a translation of the Spartans' name for their councillors (γέροντες), as *senatus* represents their council (γερουσία) "the elders." Cp. "alderman." There were but twenty-eight senators at Sparta, all over sixty years of age. **externa**: events belonging to foreign history.

50. **cĕdo**: "tell me," an archaic imperative, only used in this form and the corresponding plural *cedete* or *cette*. **qui**: adverb, "how?"

51. **Ludo**: the name of the piece from which the quotations are taken was *Ludus*, "School."

54. **aetatis**: predicative genitive, "the mark of (*or* the property of) the flower of one's age." With *senescentis*, sc. *est aetatis*.

Ch. VII.—XI. §§ 21-38. (ii) SECOND OBJECTION.—*Old age weakens mind and body? I never knew a man so old that he forgot what was owed to him, and our pontiffs and augurs and lawyers are all advanced in years. Sophocles wrote up to the last, as did other great writers. Why, the Sabine farmers are as active at eighty as in their youth, so that it is not true that the body must grow weak any more than the mind. I study now as well as ever; and as for regretting the strength of youth—well, an orator may regret the loss of his voice, but he does not need much strength of lung in his old age. I fancy the weakness of age is oftenest due to the excesses of youth; still in any case old men do not need physical strength, but strength of intellect, though I am stout enough for all I have to do, and Masinissa was a marvel of stalwart age. But that is nothing: nurse your frame in youth, and you will live to a hale old age, strong enough for all that is expected of you; and do not give way to slothfulness. Look at the example of Appius Claudius, blind as he was, and of myself. I am busy out of doors all day, and if I were not I could be content to rest at home and read and write.*

[See Index for Cyrus, Gorgias, Hesiodus, Homerus, Masinissa, Plato, Pythagoras, Sabini, Simonides, Sophocles, Themistocles, Xenophon.]

Ch. VII. 1. **at**: like *at enim*, anticipating an objection which may be put forward by the other side; "but, you will say, the memory

grows feebler." **exerceas . . . sis**: second person singular subjunctive with indefinite subject ("one," "a man"); cp. note on iii. 31.

2. **tardior**: used absolutely, "somewhat dull."

4. **aetate**: ablative of respect, "in years." **qui Aristides esset**: "that he was in the habit of greeting as Lysimachus one who was really Aristides." The subjunctive mood is due to the dependence of the clause on the accusative and infinitive *eum . . . solitum (esse)*.

5. **equidem**: a strong form of *quidem*, a particle of emphasis, used with *all* persons and both numbers of the verb; it is not a contraction of *ego quidem*. Cp. *nam* and *enim*. **qui sunt**: *esse* is here a verb of full predication (= "are alive," "are with us now").

7. **quod aiunt**: "as (*lit.* "the thing which") they say." There was a superstition that those who read epitaphs of the dead would lose their powers of remembering the living. **ne . . . perdam**: "that I *shall* lose"; but *vereor ut perdam* or *vereor ne non perdam* = "that I shall *not* lose."

9. **oblitum**: sc. *esse*. **quo . . . obruisset**: dependent question.

10. **meminerunt**: the object is *omnia quae curant*, and this is further analysed by three clauses: (i) *vadimonia constituta*; and the indirect questions (ii) *quis sibi debeat* (supplied from *debeant*) and (iii) *cui ipsi debeant*. **vadimonia constituta**: *vadimonium constituere* is a technical term in law, signifying the giving of surety by the defendant, which surety was forfeited to the prosecutor if the defendant did not come up for trial on the day appointed.

11. **sibi**: referring as usual to the subject of the main verb (*meminerunt*) *i.e.* to *senes*. **iuris consulti**: "men versed in law," *i.e.* "advocates." *Iuris* is a genitive of respect, indicating the point in which the adjective *consultus* applies; cp. *modicus virium*, "small of strength." The *iuris consulti* allowed people to consult them either in the Forum or at appointed hours in their own houses, and gave them legal advice.

12. **pontifices**: the pontiffs, originally five, afterwards increased to fifteen or more, formed a sacred College, whose duty it was to keep the *fasti*, or calendar, and to regulate all the religious matters of the State. They were under the control of one of their number, the *Pontifex Maximus*, who had also charge of the conduct of the Vestal Virgins. **senes**: emphatic, "even when old."

13. **modo permaneat**: *modo, dum modo*, and *dum*, used as particles of proviso (= "provided only," "so long as"), require the subjunctive mood.

15. **ad summam senectutem**: "to the very end of his long life." He lived to be ninety.

18. **ut**: with *removerent* (l. 20), final subjunctive.

19. **patribus**: dative of disadvantage. *Bonis* is ablative of separation. *Interdico* has two common constructions: (i) *interdicere alicui aliqua re*; (ii) *interdicere aliquem aliqua re*; both mean "to forbid a man the use of a thing." The first construction can only be used impersonally in the passive; so here.

21. **fabulam**: "play."

22. **Oedipum Coloneum**: appositive to *fabulam*. It is a tragedy describing the mysterious death of Oedipus, the blind ex-king of Thebes, at *Colōnus*, a hill and village near Athens. Hence the adjective *Colōnēus*, "on *or* at Colōnus."

24. **sententiis**: "votes." **iudicum**: "jurors." **hunc**: *i.e.* Sophocles. This and the following accusatives are direct objects of *senectus coegit* (l. 29).

27. **Democritum**: Dēmŏcrĭtus, of Abdēra in Thrace, studied philosophy at Athens (c. 440 B.C.), and was the chief exponent in early days of what is now known as the *Atomic Theory*.

28. **Xenocraten**: Xĕnŏcrătes, of Chalcedon, 395-315 B.C., was a disciple of Plato, and for some years the head of the *Academic School* (Index, *s.v.* PLATO). **Zenonem**: Zēno, 350-260 B.C., was the founder of the *Stoic School* of philosophy, so-called because he taught in the "Painted Porch" (*Stŏa*) at Athens. Cleanthes succeeded him as head of this school, 264 B.C.; and *Diŏgĕnes* was another Stoic who came to Rome in 155 B.C. (not to be confounded with Diogenes the *Cynic*, who lived in a tub).

29. **Romae**: locative; see note on *domi*, iv. 34.

31. **vitae**: dative, governed by *aequalis*, "equal in length." **age**: this imperative is used as a simple exclamation, "well then"; hence it does not alter to the plural, although here addressed to both Scipio and Laelius. **ut**: for this usage, see note on ii. 32.

33. **quibus absentibus**: ablative absolute, "in whose absence."

34. **maiora**: "more important." The following gerundives, *serendis*, *percipiendis*, and *condendis*, are ablatives: "there are done none of the more important operations in the sowing or in the gathering in or in the storing of the crops."

36. **in aliis**: neuter, "in other matters"; *i.e.* other than those mentioned below (l. 38).

37. **putet**: consecutive subjunctive.

39. **†prosint**: final subjunctive. Some editors spell the word *prosient*, an archaic form; so *siem* = *sim*, *sies* = *sis*, *siet* = *sit*.

40. **Synephebis**: the name of the play; cp. *in Ludo*, vi. 51. The name is Greek, and means "the young comrades," *ephēbus* being the name given to Athenian citizens between the ages of eighteen and twenty.

41. **quaerenti**: "to one who asks"; indirect object of *respondere*. **cui serat**: dependent question. The questioner's actual words were *Cui seris?* "For whom are you sowing?" **dis**: sc. *sero*.

Ch. VIII. 1. **Caecilius**: supply *scripsit*. Caecilius is the same as Statius, mentioned in vii. 39, his full appellation being Gaius Caecilius Statius. **alteri saeculo**: dative of advantage, "having an eye to (*i.e.* to the interests of) the next generation." The old man is the one referred to at the end of the preceding chapter.

2. **quam illud idem**: sc. *scripsit*. *Ille* is frequently used of *what follows*, "the following." *Idem* is masculine, and refers to Caecilius.

3. This extract and the next consist of iambic senarii, *i.e.* lines of six feet of which the last is always an iambus (⏑ –), while in each of

the other five the iambus may be replaced by a tribrach (⏑ ⏑ ⏑), or by a spondee (– –), dactyl (– ⏑ ⏑), or anapaest (⏑ ⏑ –). **edepol**: an exclamation of uncertain derivation, connected with the name of the hero Pollux or with that of the god Apollo. *Senectus* is vocative. **viti**: partitive genitive; cp. note on *praemi*, i. 3. *Nil quicquam aliud viti = non aliud vitium.*

5. **quod**: "that" (conjunction). **diu**: to be scanned as one syllable, *i* being treated as consonantal (like English *y* in *you*). **vivendo**: instrumental ablative, "by living." **volt**: the later spelling is *vult*. **videt**: the subject is indefinite, "a man," "one."

6. **multa**: object of *videt*, which must be repeated from the preceding line.

7. **illud**: object of *scripsit* understood.

10. **sentire**: the subject is *eumpse*, which is a strengthened form of *eum*. In scansion *eum* (in *eumpse*) here forms one syllable by synizēsis.

11. **iucundum**: sc. *sentit se esse*.

12. **indole**: *praeditus* requires an ablative case.

15. **minus**: sc. *iucundum*, from *iucundos*.

17. **sit**: subjunctive of dependent question introduced by *ut*, "how?"

19. **superiore**: "earlier."

20. **quid, qui**: a common form of question in which there is an ellipsis of a verb between the interrogative and the relative; sc. *dicam, dicas, dicat*, etc. "What are we to say of those who . . .?"

22. **litteras**: "literature."

25. **exemplis**: the logical order would be *ut ea ipsa exempla mihi nota essent, quibus*, etc.; but the antecedent is attracted into the relative clause. **in fidibus**: "in the matter of the lyre," *i.e.* Socrates learnt music in his old age.

26. **vellem**: potential subjunctive; "I would have done it too (had I been able)." **fidibus**: instrumental ablative (understand some verb, e.g. *ludere*, "to play"); this usage is confined to the names of instruments.

Ch. IX. 2. **locus alter**: the "second heading" of the objections raised against old age in § 15.

3. **tauri aut elephanti**: sc. *vires*.

4. **agas**: the subjunctive is used because the subject is indefinite. **pro viribus**: "in proportion to one's powers," "to the best of one's ability."

5. **vox**: "expression," "remark." **Crotoniatae**: "belonging to Crotona." The nominative is *Crotoniates*, first (Greek) declension of substantives.

6. **in curriculo**: *curriculum* = (*a*) the race-ground, (*b*) the race itself; here the former.

9. **tu ipse**: sc. *mortuus es*. The sentence is addressed in imagination to Milo himself, to whom the vocative *nugator* is applied. **ex te**: "by yourself." So *ex latĕribus*, "by your flanks." The preposition expresses the *source from which* the nobility came.

11. **tale**: sc. *dixit*; and so with the following nominatives.

12. **modo**: "lately." **praescribebantur**: all three were eminent lawyers; see note on *iuris consulti*, vii. 11.

13. **prudentia**: i.e. *iuris prudentia*, "knowledge of the law."

14. **senectute**: either (*a*) ablative of point of time, or (*b*) causal ablative, "by reason of old age."

15. **laterum**: "lungs"; cp. v. 25.

16. **omnino**: "no doubt." **canorum illud**: "the melodious tone." **nescio quo pacto**: "somehow or other," *lit.* "by an arrangement, I know not by what." When *nescio* and an interrogative are thus joined with the *indicative*, they do duty for an indefinite pronoun; but when joined with the subjunctive, they form an ordinary dependent question. Thus *nescio quis adest* = "some one is here," but *nescio quis adsit* = "I do not know who is here."

18. **remissus**: an "easy" or "natural" voice, not strained or changed for oratorical effect.

19. **compta**: "graceful."

20. **nequeas, possis**: the subject is indefinite. *Scipioni* and *Laelio* are used generically, "a Scipio and a Laelius." An old man, whose strength was unequal to making a set speech, could nevertheless, in virtue of his experience and years, give advice to younger men.

23. **ut . . . doceat**: a quasi-final clause explaining *illas vires*, "power *to* teach," etc.

26. **avi tui duo**: Scipio Africanus Minor was *by birth* grandson of L. Aemilius Paulus (father of the Paulus mentioned in vi. 5); but *by adoption* he was also grandson of Scipio Africanus Maior. **comitatu**: there is an allusion to the custom by which noble young Romans attached themselves to the person of a distinguished general when in the field, in order to learn under his guidance the art of war. They were known as his *comites*, "attachés."

30. **adulescentiae**: dependent on *vitiis*, not on *virium*. **senectutis**: dependent on *vitiis* to be supplied.

31. **effetum**: predicative, "hands it down worn out."

32. **apud Xenophontem**: "in Xenophon's writings." The work referred to is Xenophon's *Cyropaedeia*.

33. **habuit**: *sermonem habere* is the ordinary phrase for "holding a conversation."

34. **negat**: see note on vi. 21. Cyrus' words were *Numquam sensi senectutem meam . . . quam adulescentia fuit. Fuit* passes into the subjunctive as belonging to a clause dependent on an accusative and infinitive.

36. **cum**: concessive, "although."

38. **esse**: the construction is *ego puer memini L. Metellum ita bonis esse viribus*, etc.

41. **nostrae**: Cato uses the plural because he is thinking of himself as one amongst other old men.

Ch. X. 1. **apud Homerum**: "in Homer," cp. ix. 32. For *ut* (= "how") cp. viii. 16 Nestor, king of Pylus, was the oldest of the

Greeks at Troy, and therefore the most entitled to boast of his experience and wisdom.

2. **aetatem**: here in the sense of "generation," a period of thirty-five years or so; so that Nestor was about a hundred years of age.

4. **nimis**: modifying *insolens* and *loquax*.

7. **dux ille**: Agamemnon, king of Mycenae and commander-in-chief of the expedition against Troy. *Ille*, as often, means, "the celebrated." **nusquam**: "nowhere," *i.e.* in no part of Homer's poems is he represented as doing so. **Aiacis**: genitive with *similis*; for the case, see note on ii. 24. With *Nestoris*, sc. *similes habeat decem*.

8. **acciderit**: perfect subjunctive in a reported conditional clause. What Agamemnon said was: *Hoc si mihi acciderit* (future-perfect), *brevi Troia peribit*, "if this happen to me, Troy will soon fall."

10. **vellem**: potential subjunctive.

11. **possem**: jussive subjunctive in semi-dependence on *vellem* (*vellem possem* = "I would I could"). *Idem* (neuter singular) is an accusative of limitation, *gloriari* being an intransitive verb.

12. **iis . . . viribus**: ablative of description. **miles bello Punico aut quaestor**: Cato has already described (iv. 5-10) how he fought before Tarentum and Capua in the Second Punic War, towards the end of which he acted as quaestor to Scipio Africanus Maior.

13. **consul in Hispania fuerim**: Cato was elected to the consulship in 196 B.C. Early in his year of office, 195 B.C., he set out for Spain, which had been allotted to him as his province. He found the country in a state of revolt, with scarcely the coast-line acknowledging Roman rule. He reduced the tribes between the Ebro and the Pyrenees to submission, though not without some severe conflicts, and left the province in a state of comparative quiet when he was succeeded in the government by Scipio Africanus Maior, 194 B.C. On his return to Rome he entered the city in triumph.

14. **tribunus militaris**: apparently an error for *legatus consularis*. **depugnavi apud Thermopylas**: in 192 B.C. Antiochus, king of Syria, crossed to Greece at the invitation of the Aetolians. He spent the winter at Chalcis, but in the following spring was attacked by the Romans under M'. Acilius Glabrio, who had been despatched from Italy with an army of 25,000 men. Cato was one of the general's *legati*. He was first sent to secure the fidelity of Corinth and Athens, and then rejoined Glabrio, who by this time had reached Thessaly. Antiochus entrenched himself at the famous pass of Thermopylae, N. of Phocis. The consul attacked him in front with his main body, after sending round two detachments, of which one was commanded by Cato, to take the enemy in flank. The movement was successful, and Antiochus fled south through Boeotia.

16. **curia**: properly the senate-house (in full the Curia Hostilia), at the N.W. corner of the Forum Romanum, and close to the foot of the Capitoline hill. Here it means "the Senate," which was frequently convened in other places than the above, such as the temple of Apollo.

17. **rostra**: the orators' platform, situated in the Forum, between

the *comitium* (place of meeting for the people) and the Via Sacra. It derived its name from the *rostra* ("beaks" or bronze prows) of the ships taken at Antium in the Great Latin War, 338 B.C. **clientes**: every Roman of distinction had a number of clients, persons of the lower class who attached themselves to him as their *patrōnus*. In the regal period the *patronus* was a full citizen, the *cliens* a person without civil rights; and the duty of the *patronus* was the merely moral obligation to defend his client in case of the latter becoming involved in a law case. Later, the *clientes* included the poor of all sorts, citizens and others, who looked to their *patroni* for doles of food or money in return for their votes, their attendance when he went out, etc.; and the governor of a province frequently became the *patronus* of the entire population of a provincial town or district.

19. **mature**: "early," "in good time." The meaning is that if a man wishes to live long he must begin to take care of himself early; *i.e.* treat himself as an old man early. **fieri**: *moneo*, like other verbs of advising, usually takes either (*a*) *ut* and the subjunctive, or (*b*) a simple accusative of the course advised. The latter is sometimes replaced as here by an object-infinitive representing an accusative.

21. **mallem**: potential subjunctive. **quam essem**: subjunctive in a clause dependent on the accusative and infinitive (*me*) *esse senem*.

22. **convenire**: used with an accusative, this verb means "to meet" or "interview" a person; with a dative, "to suit," "agree with." **fuerim**: consecutive subjunctive, "of such sort that I was 'not at home' to him." In English, reverse principal and subordinate clauses, and render, "I have never been 'not at home' to anybody who wished to see me."

23. **virium**: partitive genitive, dependent on *minus*.

24. **centurionis**: the subordinate officer commanding each division of (nominally) a hundred men (*centuria*) in the legion. At a later time there were sixty *centuriae* in each legion.

25. **modo . . . adsit**: see note on vii. 13. The conjunction belongs also to *nitatur*.

26. **ne ille**: *nĕ* or *nae* is an intensive particle, "assuredly," and must be distinguished both from *nē*, "lest" (which admits the subjunctive only, unless followed by *quidem*), and *-nĕ*, the interrogative enclitic.

27. **Olympiae**: "at Olympia," locative. **stadium**: the name given by the Greeks to the course for foot-races.

29. **malis**: potential; *sc.* "if you were to have the choice."

30. **utare**: "use," equivalent to the imperative *utere*; the subjunctive of command is rare in the *second* person, and in classical Latin is only used of an indefinite subject ("one"). **dum adsit**: "while it is present"; the mood is subjunctive through assimilation to the subjunctive *utare* on which the clause depends. **ne requiras**: "don't wish for it." *Prohibition* is usually expressed by *noli* (*nolite*) and the infinitive. The present subjunctive may be used when the subject is indefinite.

31. **paululum**: "for a little space," adverbial accusative of extent.

35. **ferocitas**: "high spirit"; the word rarely, if ever, means "ferocity."

38. **avitus**: "of your grandfather," *i.e.* of Scipio Africanus Maior.

39. **cum ingressus**: from this point, down to *munera* (l. 43), the syntax is that of *oratio obliqua*, the whole standing in apposition to *quae* (l. 38). **pedibus**: "on foot." With *equo* in the next line, "on horseback," supply *ingressus sit iter*.

41. **capite operto**: "with covered head"; ablative of description.

42. **siccitatem**: "toughness," "wiriness," "firmness," like that of well-dried fruit.

Ch. XI. 2. **legibus et institutis**: "by law and custom."

3. **muneribus**: ablative of separation, governed by *vaco*.

4. **non modo**: "not only are we *not* compelled to do what we are not able, but we are not even compelled to do as much as we are able." *Non modo* = *non modo non* when (1) the following clause contains a negative (here *ne . . . quidem*, "not even") and (2) the predicate (here *cogimur*) is common to both clauses. **quod**: "that in respect of which," accusative of limitation. *Possumus* is here used as a verb of complete predication (= *valemus*).

8. **valetudinis**: the word means simply "health," good or bad according to the context. **filius**: he had the same name as his father—P. Cornelius Scipio Africanus.

10. **alterum illud**: the masculine *ille* would be more natural, but the assimilation of pronouns to the gender of the predicative noun is very common.

14. **senectuti**: object of *resistendum*, the gerund governing the same case as does its verb.

17. **exercitationibus**: ablative governed by *utendum*, the nominative gerund.

19. **menti atque animo**: *mens* is the calculating soul, "the intellect"; *animus* is the emotional soul, "the feelings."

20. **lumini**: here used in the sense of "lamp."

23. **comicos . . . senes**: "old men in plays." Caecilius was the best writer of comedies between the time of Plautus and that of Terence.

24. **quae vitia**: "faults which," etc. The syntax is rather loose, the word *vitia* referring to the various nouns corresponding to the preceding adjectives and easily understood; *e.g. credulitas* from *credulos*.

29. **levium**: "of no character," "frivolous." *Levis* is the opposite of *gravis*, and *gravitas*, "strength of character," was the special pride of the Romans.

30. **tantam**: "great as it was." **clientelas**: *clientela* is a train of *clientes*; see note on x. 17.

31. **intentum**: "drawn tight," "on the stretch."

35. **ita**: modified by *si*, "is honourable in this way . . . if," *i.e.* "is only honourable if." *Honestus* means "honourable," "worthy of honour," never "honest" in the modern sense of that word.

37. **nemini emancipata**: "nobody's slave," *i.e.* "maintaining its independence." *Mancipium* is a technical legal term for anything

"taken into one's possession" (*manu capio*), "property," and in particular, "a slave." *Emancipare* = "to liberate from (*e*) one's possession," when used without a dative; but when such a dative is added, *emancipare* = "to liberate *to* some one else," *i.e.* to hand over as a slave to him.

40. **quod qui sequitur**: *quod* refers to the whole of the preceding clause—the preserving of youthful vigour along with the wisdom of age.

41. **Originum**: "Antiquities," *i.e.* Roman history. **est in manibus**: "I have in hand," "I am engaged in writing."

42. **causarum inlustrium**: "remarkable cases" at law, *causes célèbres*.

43. **nunc cum maxime**: "now if ever," "just now," "at this precise time." *Conficere* = "to polish." Cato was preparing a collection of his best speeches in the law-courts with a view to publication.

44. **augurium**: here an adjective, as in iv. 35. **multum**: the adverbial accusative of extent. So below, l. 50.

45. **Graecis litteris**: "Greek literature."

46. **gratia**: "for the sake of"; it governs *exercendae memoriae* (gerundive construction). **dixerim**: perfect subjunctive in indirect question dependent on *commemoro*.

47. **vesperi**: "in the evening," a locative from *vesper*.

48. **curricula**: "training-grounds."

49. **magno opere**: the adverb of *magnus*, often written as one word—*magnopere*. **adsum**: the technical word for an advocate "supporting" his client in the law courts.

50. **frequens**: "often." Latin not seldom prefers an adjective to an adverb (*frequenter*). *Frequens* usually has the sense of "populous," "crowded"; less often that of "repeated," "frequent." **ultro**: "of my own accord." The word means "beyond what was to be expected or required," and so "spontaneously," "unasked." **adfero res**: *rem adferre* is used of a senator's "bringing a matter before the House."

52. **lectulus**: diminutive of *lectus*, "bed." The word is especially applied to a sort of sofa, which was part of the usual furniture in a study. It was usual to recline on it at length while reading, and even while writing.

54. **acta vita**: "my past life"; *agere* is the usual word for "spending" one's life or time.

55. **viventi**: the dative is most easily explained as that of indirect object with *obrepat*.

Ch. XII.—XVIII., §§ 39-65. (iii) THIRD OBJECTION.—*Old age robs men of every pleasure? So much the better, if it does, for pleasure is the nurse of all that is evil. It is an excellent thing in our enemies, but the old Romans would have none of it themselves. But the objection is not true: old age has pleasures of its own, even at the dinner table; only it is freed from the tyranny of base appetites. Greatest of its delights is a*

country life upon one's farm or garden. Nature is wonderful, and to live amongst her wonders is a constant pleasure. Xenophon supports what I say, especially in his description of Cyrus the Younger's life. There have been plenty of examples in our own land, Corvinus and others, all old men and yet happy and honoured. Compliments help to sweeten age: you recollect the story of the old man in the Athenian theatre, how his countrymen ignored him and the strangers paid him reverence. As for old age being morose and quarrelsome, that may happen sometimes, but is not necessary, any more than is avarice an essential in old age. Nay, it is folly.

[See Index for Coruncanius, Curius, Cyrus the Younger, Decius, Fabricius, Lysander, Naevius, Plautus, Pontius, Pyrrhus, Solon.]

Ch. XII. 2. **munus**: accusative, as usual in exclamations.

5. **Archytae**: Archytas was a famous mathematician of Tarentum, who was the head of the philosophical schools of Southern Italy about 400 B.C. **magni in primis**: "great among the first," *i.e.* "particularly great."

6. **Tarenti**: locative. Cato was at Tarentum in 209 B.C., when the town was recovered by Fabius Maximus; see note on iv. 1. He was then twenty-five years of age, and was serving as a private soldier.

7. **capitaliorem**: *caput* means a citizen's position, liberties, and privileges; *capitalis culpa* is an offence which may involve the loss of these. Hence *capitalis* generally = "criminal," or "of the extremest danger."

8. **cuius voluptatis**: the genitive may be taken either (i) as objective with *avidae*, in which case *ad potiundum* is absolute, "to their gratification"; or (ii) as object of *potiundum*, as *potior* may take a genitive in lieu of the usual ablative.

9. **ecfrenate**: the later spelling is *effrenate*; cp. *ecferunt*, iii. 32.

10. **proditiones**: accusative, subject to the infinitive *nasci*, which depends on *dicebat Archytas*, to be supplied. The suppressed verb *dicebat* controls the whole passage down to *consistere*, l. 20. **rerum publicarum**: "constitutions," "states"; *res publica* is not "a republic" in the modern sense of the word.

13. **inpelleret**: subjunctive in a dependent clause in *oratio obliqua*; in the direct form a consecutive subjunctive or an indicative might stand.

20. **quod**: referring to all the preceding statement. **quo magis**: "that it might be the more," etc. *Quo*, final, is used in clauses containing a comparative.

22. **posset**: subjunctive of reported definition, the direct form being *tanta incitatus est aliquis voluptate corporis, quanta percipi potest maxima.*

23. **gauderet**: the mood is due to the dependence of the clause on *quin . . . posset*, the tense to that of *censebat*.

27. **haec cum**: the construction is: *Nearchus dicebat se accepisse a maioribus natu Archytam locutum (esse) haec cum C. Pontio.*

30. **permanserat**: Nearchus had been one of the Roman party in Tarentum during its occupation by the Carthaginians, 212-209 B.C.

32. **Tarentum**: accusative of the goal of motion, used in the case of town-names without a preposition.

34. **hoc**: sc. *dixi?* or *dicebam?* Hence the historic sequence (*intellegeretis*, etc.).

36. **efficeret**: "seeing that it brought it about"; the subjunctive is causal. **oporteret**: subjunctive by assimilation to *liberet*.

40. **L. Flamininum**: he was consul in 192 B.C., and commanded an army against the Ligurians about the head of the Gulf of Genoa. His brother, T. Flamininus, the conqueror of Philip of Macedonia, was censor 189, and did nothing to punish him for the outrage mentioned in the text. Cato, however, was made censor at the next election, and removed him from the senate, 184 B.C. **e senatu eicerem**: the most notable duty of the censor was to scrutinise the lists of the senators (*album senatorium*) and *equites*, and to strike off any whose conduct made them unfit for such positions. The censors were two in number, elected once in five years, and resigning office at the end of eighteen months. Their duties were primarily connected with the assessment (*census*) of the citizens, but soon came to include a wide control over finance and morals. The subjunctive *eicerem* is quasi-final, and the clause may be rendered "in expelling," etc.

41. **fuisset**: subjunctive by assimilation to *eiceret*. **notandam**: "deserved to be branded with infamy"; this refers to the censor's *nota*, the mark which he put in the lists against the names of citizens who had committed any disgraceful action.

44. **essent**: subjunctive of reported definition. For *capitalis*, see note on l. 7.

46. **Flacco**: this was L. Valerius Flaccus, Cato's early friend and patron, who was his colleague in the consulship of 195 B.C. and censorship of 184.

47. **coniungeret**: "seeing that it united," causal subjunctive. **imperii**: here "the empire," *i.e.* the government of Rome.

Ch XIII. 1. **porro**: "in their turn."

4. **quendam**: *i.e.* Epicurus the philosopher, who went to Athens in 306 B.C., and there founded his school of philosophy, which held that one should do all things with a view to getting the greatest possible amount of pleasure.

5. **profiteretur . . . faceremus**: subjunctives in clauses dependent on accusatives and infinitives.

8. **persuaderetur**: impersonal passive of the intransitive verb.

9. **vixerat . . . cum**: "had been a contemporary of."

11. **norat**: contracted from *noverat*, which is pluperfect in form, but imperfect in meaning, "he used to know."

12. **ex eius**: the order is *ex facto eius Deci, quem dico*.

13. **profecto**: "in very truth," "certainly."

14. **peteretur**: a subordinate verb in the accusative and infinitive construction introduced by *iudicabant*.

15. **optumus quisque**: "all the best men."

16. **tam multa**: supply *dico* as verb.

19. **epulis**: *epulum, -i*, is a sacred or a public banquet. The plural *epulae, -arum*, denotes any "feast."

25. **M. f.**: i.e. *Marci filium*.

26. **qui Poenos classe primus devicerat**: in 260 B.C. the Romans built a great fleet, which was sent to sea under the command of the two consuls, Cn. Cornelius Scipio and C. Duellius (or Duilius). Scipio was captured by the Carthaginians, whereupon Duellius assumed the sole command and won a great victory at Mylae, north-west of Messana.

27. **†crebro funali**: "many a torch." There is a conjectural reading, *cereo*, "waxen," the torch (*funalis*) being made of rope (*funis*) smeared with wax (*cera*).

28. **nullo exemplo**: "without precedent," ablative of attendant circumstance (ablative absolute). **licentiae**: partitive genitive with *tantum*.

29. **alios**: sc. *commemoro ?* or *recordor ?*

30. **sodalitates**: "clubs," originally intended as social gatherings in honour of some religious cult. Cato's were intended to extend the worship of Cybele (see next note). Some of them soon became political, and were used as means to bribe and terrorise electors, and were the object of numerous restricting laws.

31. **Magnae Matris**: "Great Mother" was a title of Cȳbĕlē, mother of the gods, whose worship—called *Idaeus*, from Mount Ida in Phrygia, one of its chief seats—was introduced into Rome in 204 B.C.

37. **accubitionem epularem amicorum**: we should say "the *sitting* of friends at table," but the Romans were accustomed to take their food reclining (*cubantes*).

38. **haberet**: subjunctive of the reported reason, *i.e.* the reason alleged by the *maiores*.

39. **compotationem . . . concenationem**: translations of two Greek words *symposion* (συμπόσιον) and *syndeipnon* (σύνδειπνον), *lit.* "a drinking together" and "a dining together." Cato says these names lay stress only on the mere eating and drinking, not upon the higher side—friendship, converse, etc.

Ch. XIV. 2. **tempestivis**: "that begin early."

4. **habeo . . . gratiam**: *habere gratiam* = "to owe thanks"; *gratias agere* or *reddere* = "to return thanks."

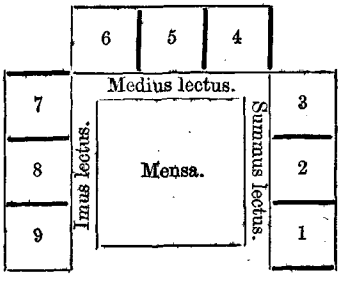
6. **quem**: "any one," indefinite pronoun, object of *delectant*.

8. **non intellego ne . . . quidem**: see note on *nec . . . ne . . . quidem*, iii. 27.

9. **magisteria**: it was customary to choose by lot one of the guests at a banquet to act as "master of the drinking" (*arbiter* or *magister bibendi*). This is the "office" here meant, and its duties were to regulate the number and nature of the toasts, the sort of the wines drunk, the admixture of water, etc.

10. **a summo**: "introduced by the guest reclining at the upper end of the table." The diners, usually nine, reclined by threes

together, on three sides of the square formed by the table. The fourth side was open. Any one standing there would have on his right the *summus lectus*; to his left the *imus lectus*, directly in front the *medius lectus*. Each *lectus* was divided into positions called *imus*, *medius*, and *summus*. *A summo* here means by the guest who sat *summus* in the *lectus summus*, nearest on the right of any one standing at the open end of the table.



12. **rorantiâ**: *pocula rorantia* were cups which let the wine fall drop by drop; *rorare* = "to drop dew." **refrigeratio**: "cooling" of the wine.

13. **hibernus**: "in winter time"; it answers logically to *aestate*.

14. **in Sabinis**: referring to Cato's villa in the Sabine country near Tusculum. **vicinorum**: "*with* my neighbours." The objective genitive is the usual case with *plenus*, the compounds of *-plere* ("to fill"), and verbs of similar meaning.

15. **ad multam noctem**: "far into the night." **quam maxime**: "as much as possible."

17. **tanta quasi titillatio**: *quasi* modifies *titillatio*, which is used somewhat boldly; "the tickling of pleasure, *so to speak*, is not so great."

20. **utereturne**: dependent question. **di meliora**: supply *dent*, "may the gods grant better things," *i.e.* "Heaven forbid."

24. **caret . . . desiderat**: see note on iii. 5.

26. **bona aetas**: "the prime of life."

29. **ut**: "just as." **Turpione Ambivio**: L. Ambivius Turpio was the leading actor of Cato's later years, and performed in all the plays of Terence. (The *nomen* may follow the *cognomen* if the *praenomen* is omitted.)

30. **cavea**: a Roman theatre, like those of to-day, was in the shape of a horse-shoe, and each tier of seats was a *cavea*. The *prima* (or *ima*) *cavea* was that nearest the floor and the stage; the *ultima* or *summa* was the highest and furthest off.

31. **propter**: adverb, "close at hand."

34. **illa**: explained by the following accusatives and infinitives, *animum* . . . *secum esse secumque vivere*. **quanti**: genitive of value, probably a variety of the genitive of quality. **emeritis stipendiis**: *stipendium* is a soldier's "daily pay," *stipendium mereri* is "to earn a soldier's pay," "to serve in a campaign"; *stipendia emereri* is "to finish one's campaigns," and so get one's discharge. **libidinis**: this and the following genitives depend on *stipendiis*, "the campaigns, so to speak (*tamquam*), of . . ."

35. **ambitionis**: "the race for office," properly of a candidate "going round" to get votes, "canvassing."

36. **secum esse**: "to be independent." **secum . . . vivere**: "to live to oneself."

40. **lux**: supply as verb *oppressit*. **aliquid describere ingressum**: "commencing to make some chart or other."

43. **multo ante**: he did so on the occasion of a lunar eclipse 168 B.C., and was able by his foreknowledge to avert the superstitious fears with which such events inspired the ignorant. **quid**: supply *dicam*.

46. **Livium**: *i.e.* Livius Andronicus, the earliest of Roman poets.

47. **docuisset**: "produced a play." The phrase *fabulam docere* arose from the fact that the author drilled his actors in their parts. **Centone Tuditanoque consulibus**: *i.e.* in 240 B.C.

49. **pontificii**: adjective qualifying *iuris*.

50. **his paucis diebus**: ablative of the time within which. The Scipio referred to is P. Scipio Nasica Corculum (Index, p. 95).

53. **Suadae medullam**: "the marrow of Persuasion"; there is a seldom used adjective *suadus*, "persuasive," from which is derived *Suada*, "(the goddess of) Persuasion."

55. **ludorum**: "gambling."

Ch. XV. 6. **alias**: the temporal adverb of *alius*, "at a time other than the present"; here "sometimes." **minore**: supply *reddit cum faenore*.

10. **occatio**: "harrowing," from *occa*, "a harrow." Cicero is wrong in making Cato say that the word has anything to do with *occaecare* (from *caecus*, "blind," "hidden"), as though it meant "the operation which *hides* the seed in the soil."

11. **vapore**: vapour, particularly "warm vapour," whence the meaning "heat," as here.

13. **fibris**: *nitor*, "to lean upon," requires an instrumental ablative.

14. **vaginis**: the "sheath" formed by the leaves about the young shoots. **quasi pubescens**: the adverb *quasi* is used to qualify an exceptional metaphor, "coming of age, as it were." So *ut ita dicam* and *tamquam*.

15. **spici**: genitive of material, "its fruit (consisting) of an ear."

17. **vallo**: the metaphor is from a Roman camp, the rampart (*vallum*) of which was fortified with stakes (*valli*).

18. **commemorem**: deliberative subjunctive.

23. **procreet**: consecutive subjunctive, describing the result of the

vis, "which is so great that it produces." **malleoli, plantae, sarmenta**: all very much the same to those not versed in the technicalities of gardening. They are various kinds of "cuttings"—shoots severed from the parent tree and planted. When they have taken root they are *viviradices*; while suckers which are allowed to grow from the parent stem and take root *before* being severed are *propagines*.

27. **claviculis**: "tendrils"; a diminutive of *clavis*, "key."

28. **erratico**: to be joined with *lapsu*. **ferro**: the pruning knife.

30. **nimia**: the adjective is used proleptically, *i.e.* to express the state resulting from the action, "spread *so as to be* too big."

31. **in iis**: sc. *sarmentis*. **tamquam ad articulos sarmentorum**: "at the joints, *so to speak*, of the shoots"; Cicero uses *tamquam* because *articulus* properly applies to animals, and is only metaphorically applicable to trees.

32. **ea, quae gemma**: notice the assimilation of both antecedent and relative to the gender of the predicative substantive. The logical syntax would be *existit id, quod gemma dicitur*, "there arises what is called a bud."

34. **gustatu**: ablative supine.

35. **nec . . . et**: "not . . . but . . ."

36. **fructu**: ablative of respect.

39. **adminiculorum ordines**: "the rows of supports." The vines were trained upon poles or upon living trees, especially elms. **capitum iugatio**: "coupling of the upper shoots," *i.e.* when the vines had been trained upon a row of poles, the upper shoots of one vine were for the sake of steadiness tied to those of the next. **religatio**: the binding of the vine to the framework. **propagatio**: the method of growing vines by means of *propagines* or layers; see note on l. 23.

41. **inmissio**: "leaving," *i.e.* permitting to grow in the natural way. According to others it means "grafting," but it is not the usual word for that process (*insitio*), and if we take it in this sense it does not balance *amputatio* as the use of *aliorum* (repeated) demands.

42. **fossiones**: *i.e.* the opening of trenches between the rows of poles. **repastinationes**: *repastinatio* is the technical term for "digging over" the ground; it has to be done constantly with vines. The picture of the vineyard here given has very much in common with English hop-farming. **proferam**: deliberative subjunctive.

44. **in eo libro**: the *De Re Rustica*. See Introd., § 2, p. 12.

47. **ante**: an adverb, *saeculis* being ablative of degree of difference, "earlier by many centuries." The date of the Homeric poems is said to be about 900 B.C., that of Hesiod perhaps a hundred years later. **Laërtam**: Ulysses' father Laërtes (Latin *Laërta*), who, during the twenty years of his son's absence at Troy and elsewhere, lived upon his farm, neglected and forgotten.

49. **arbustis**: a place where trees (*arbores*) are cultivated, "an orchard-nursery."

51. **examinibus**: "swarms"; *examen* = "that which is led out" (*exago*) from the hive.

52. **consitiones**: "planting in rows." **insitiones**: "graftings."

Ch. XVI. 3. **longiora**: "too long." So *loquacior*, l. 4.

5. **hac**: "this (which I have been describing)," *i.e.* a rural life.

6. **de Samnitibus**: "over the Samnites," the usual construction with *triumpho*, which means "to earn a *triumphus*." A "triumph" was the privilege of entering Rome in full armour, attended by one's troops, captives, and spoils, and riding in a triumphal car drawn by four white horses to the temple of Jupiter on the Capitoline Hill, there to do sacrifice. Such an honour could, properly speaking, only be won by a victory which crushed the enemy and decided the war.

13. **haberent**: subjunctive in a clause dependent on an accusative and infinitive.

15. **venio**: "I come (in my discourse)," "I pass on to." **in agris**: "living on their farms."

16. **id est senes**: "old men, that is to say"; alluding to the derivation of *senatus* and *senator* from *senex*.

17. **dictatorem**: the dictator was a magistrate appointed only in times of the gravest danger: his power was absolute, and he could only hold it for six months. He named a Master of the Horse (*magister equitum*) to act as his subordinate.

19. **Sp. Maelium regnum adpetentem**: Spurius Maelius was a wealthy plebeian of equestrian rank who sold corn to the people during a famine at a very cheap rate. The Senate pretended that he was endeavouring to make himself king, and appointed Cincinnatus dictator (439 B.C.). Cincinnatus by means of his Master of the Horse, C. Servilius Ahala, summoned Maelius to appear. When he refused to obey, Ahala stabbed him to death. **occupatum interemit**: "forestalled and slew." *Occupare* means properly "to be first" to do a thing, "to anticipate" or "forestall" another.

20. **villa**: "country house" or (here) "farm-house."

21. **viatores**: runners attached to the service of Roman magistrates, and employed as messengers to summon the senators from the country and the people to the *comitia*.

23. **haud scio an nulla**: "I do not know if any . . ." or "I rather think that no . . ." *Haud scio an* implies that the speaker is inclined to commit himself to the statement that follows, whereas in English "I do not know if" implies that he is disinclined so to do. With *nulla* understand *senectus*.

30. **penaria**: adjective qualifying *cella*, "the larder."

31. **porco**: collective, "pigs."

33. **succidiam alteram**: "a second flitch." *Succidia* (*sub caedo*) denotes something cut off, especially from a pig—"flitch." Cato means that when the larder is exhausted, there is still the garden stuff left to live on. **conditiora facit haec**: "makes this life more delightful" than it would otherwise be. **†supervacaneis . . . operis**: instrumental ablative, "by the employment of spare time." There is another reading, *supervacanei operis* (from *opus*), genitive of quality with both *aucupium* and *venatio*, "fowling and hunting, matters involving labour in leisure time."

36. **olivetorum**; the termination *-etum* means "a place where

grows" the plant or tree from which the word is derived; *e.g.* *rosetum* = "a rose-garden."

38. **ad quem fruendum**: the use of the gerundive construction with *fruor* and with some other verbs which take the ablative in classical Latin is a relic of the transitive use of these verbs in early Latin.

40. **melius**: "better" than on a country estate.

42. **habeant**: sc. *iuvenes* or *iuniores*; the subjunctive is jussive.

43. **clavam et pilam**: it is doubtful whether one game is meant, or two. If one, then it will be analogous to cricket or base-ball, *clavam* being "a club," and *pilam*, "a ball." Otherwise *clavam* will refer to a form of exercise in which a dummy was knocked down by a club; while *pilam* will mean a game of ball, of which there were several kinds.

44. **talos . . . et tesseras**: "knucklebones and dice" for games of chance. The *talus*, properly the knucklebone of a sheep, was numbered on four sides only, two being rough; the *tessera* was a cube of ivory, bone, or wood, numbered like our dice on all six sides. **id ipsum utrum lubebit**: "or even as regards this, (let it be) which way they please"; *i.e.* let them have their own way as to whether they give their dice to the old men or not.

Ch. XVII. 6. **loquitur**: equivalent to *dicit loquens*.

7. **minorem**: to distinguish him from his namesake, the founder of the Persian Empire, Cyrus the Great, who died 529 B.C. **regem**: this word is loosely used, since the younger Cyrus was never king; he was killed while attempting to wrest the supreme power from his brother Artaxerxes.

9. **Sardis**: accusative plural, "to Sardis."

11. **fuisse**: the subject of this infinitive is *Cyrum minorem*, l. 7.

13. **proceritates**: abstract words are rare in the plural, except when, as here, stress is laid upon the presence of the quality in several different instances. **derectōs in quincuncem**: "rows drawn out quincunx-wise"; an arrangement in which the trees are placed like the pips upon an eight of diamonds in a pack of cards.

14. **subactam**: "cultivated," *lit.* "subdued." **puram**: "free from weeds."

17. **dimensa**: observe the passive use of the deponent participle. In the next line *sum dimensus* has its usual deponent force.

22. **multo auro**: ablative of description, depending on *ornatum*. So *multis gemmis*. The Persians were noted for their purple robes and jewelled ornaments.

25. **quo minus**: usually written as one word (*quominus*), regularly used after verbs of hindering.

28. **perduxisse**: sc. *agri colendi studium*.

31. **quantum spatium**: a Roman was accounted *iuvenis* until forty-six years of age, at which date he might claim exemption as *senex* from military service, but not before. Valerius Corvus is said to have been consul for the first time in 348 B.C., and for the sixth in

299 B.C. This would make a rather longer period than Cicero speaks of.

32. **honorum**; *honor* is the proper word for a magistracy such as the consulship; and *cursus honorum* = "career of office."

35. **quanta**: sc. *auctoritas*.

36. **illud elogium**: sc. *scriptum est*. *Elogium*, "epigram," is here the "inscription" on his tomb. It is called *carmen* ("poem") in l. 38.

39. **esset**: causal subjunctive.

40. **quem virum**: predicative, "what a gentleman was P. Crassus, whom we had lately before our eyes!"

46. **pluris**: genitive of value; see note on *quanti*, xiv. 34.

Ch. XVIII. 2. **quae . . . constituta sit**: "such as is built upon."

5. **cani**: the adjective *cānus* (note the quantity) is used in the plural as a substantive (sc. *capilli*), meaning "white hairs."

7. **fructus capit auctoritatis extremos**: "enjoys the reward of authority right to the end"; *auctoritatis* is genitive of material, authority being the reward in question. **haec**: analysed by the infinitives *salutari . . . consuli*, which are used as substantives in the nominative case. *Salutari* is "to be greeted"; *decedi*, "to have way made for" one, "to be given precedence" in the street, as *adsurgi* is "to have others rise from their seats" as a mark of honour. *Deducere* is "to escort" a man down to the Forum or Senate, as *reducere* is to escort him home.

11. **mōrata**: "well-mannered," to be distinguished from *mŏratus*, "lingering."

13. **Lacedaemonem**: Lacedaemon is the older name of Sparta, the capital of Laconia, the S.E. state of Peloponnesus.

16. **Athenis**: ablative denoting "place where." **ludis**: "at the games," *i.e.* at a dramatic performance in the great theatre of Dionysus. For this use of the ablative without a preposition, cp. *comitiis, feriis, Saturnalibus*, "at the elections," etc.

20. **illi**: "in his honour." The Spartans, as public envoys, had a place of honour in the front seats or *prima cavea*; cp. note on xiv. 30. **senem sessum recepisse**: "made room for the old man to sit down." The verb *recepisse* implies a certain *movement* of the *senex*: hence its purpose may be expressed by the accusative supine.

22. **essent**: the actual words would be *Sciunt quae recta sint* (dependent question), *sed facere nolunt*.

23. †**vestro collegio**: some editors read *nostro*. The College of Augurs is meant, of which it seems Scipio and Laelius were members; it is not known if Cato was. See note on iv. 26.

25. **principatum**: "precedence in pronouncing an opinion," which in the College of Augurs depended upon seniority, not on rank or office. Of course this was not the case in the Senate.

26. **cum imperio sunt**: "possess the *imperium*" or right to command a military force, as did praetors and consuls.

29. **fabulam aetatis peregisse**: "acted to the end (*per-*) the drama of life."

30. **corruisse**: "come to grief." The expression belongs to the stage.

40. **Adelphis**: the *Adelphi* of Terence, in which the leading characters are Micio, a pleasant old man, and Demea, his ill-natured brother. The play was produced 160 B.C., *i.e.* ten years before the imaginary date of this dialogue. Its name is Greek, and means "The Brothers."

45. **quid sibi velit**: "what it wants."

46. **quo . . . eo**: ablatives of the degree of difference, "in proportion as."

Ch. XIX.—XXIII., §§ 66—end. (iv) FOURTH OBJECTION.—*Old age is harassed by the fear of death? Not more so than youth, and youth has far more risks to run, while age has little to lose. Live well, and death will have no terrors for you, and you will always have your harvest of pleasant memories. At the worst, death is natural: old men must fall as the leaves fall, and death is easier when one is old. Ennius did not fear death, for he was conscious that he had earned immortality; and how could all the heroes of history have faced death if it were so terrible? Surely the wisdom of age may dare what raw recruits dare. Our souls are but imprisoned in these bodies, and they long to be set free again; that they are immortal I am sure, for their self-movement, their simplicity, and the faculty of recollection, all prove it. Listen to what the Elder Cyrus said upon his death-bed. No! men's deeds are done on the presumption that their souls are imperishable, and the longer they live, the more clearly they see it. Had I my choice I would not commence life anew. I look upon life as an inn wherein to sojourn. Think you I could so well have borne the loss of my young son, had I not believed that I was soon to meet him again? At any rate, I would prefer to die at a good old age rather than to cling to life's last helpless state. And I hope that you, my listeners, may live to learn, in an old age of your own, the truth of all I have said.*

[See Index for Atilius, Brutus, Paulus, Pisistratus, Pythagoras, Socrates, Solon.]

Ch. XIX. 4. **senem**: for the accusative in exclamations, cp. xii. 2.

qui . . . viderit: the relative may be taken as either (*a*) casual, "in that he has not seen," or (*b*) conditional, "if he has not seen."

7. **ubi sit**: the relative clause is consecutive (*ubi* = *loco tali ut ibi*).

15. **viveretur**: "men would live," impersonal use of the passive of an intransitive verb.

18. **senectutis**: objective genitive, "how can what you allege be an accusation against old age?"

20. **expectatis ad amplissimam dignitatem**: "expected *to attain* to the highest rank," a pregnant use of the preposition, *i.e.* doing duty for a suppressed verb. These two brothers of Scipio (and therefore sons of Paulus) died in 167 B.C., respectively five days before and three days after their father's triumph over Perseus.

22. **at**: anticipating an argument of the other side, "but, you will assert."

25. **speret**: consecutive subjunctive. **eo**: explained by the first *quod*, "so far the better, that the former (the *senex*) has attained what the latter (the *adulescens*) only hopes for." Generally *ille* = "the former," *hic* = "the latter"; here the usage is reversed.

29. **expectemus**: hortative subjunctive used concessively. **Tartessiorum**: the king of the men of Tartessus (*Tarshish*) in Spain is said by Herodotus to have lived 120 years. Gades (*Cadiz*) was his capital.

30. **Gadibus**: ablative denoting "place where."

35. **consecutus sis**: consecutive subjunctive.

39. **histrioni**: dative of the agent. So *sapienti*, l. 40. **ut placeat**: "in order to achieve success." The point of the sentence depends on the proper rendering of *peragenda*, "to be acted to the very end (*per-*)."

41. **Plaudite**: at the end of the play, the author or leading actor came before the curtain, and asked for the applause of the audience with the word *Plaudite*, "clap." Hence "to arrive at *Plaudite*" is to get to the end of the play.

47. **demetendis fructibus et percipiendis**: dative of the work contemplated, "for reaping and gathering in the crops."

50. **secundum**: the preposition, "in accord with."

57. **cocta**: "ripe," as if "cooked" in the sun.

58. **adulescentibus**: "from young men," dative of the indirect object, common with verbs of taking away.

59. **quo**: "in proportion as"; with *videar* understand *eo magis*. **accedam**: subjunctive by assimilation to the mood of *videar*.

Ch. XX. 7. **dicitur**: sc. *Solon*. **senectute**: sc. *fretus obstiti*.

13. **vitae**: partitive genitive, dependent on *reliquum*, which is here a substantive.

16. **praesidio**: "garrison-duty." **statione**: "picket-duty."

19. **suis**: "his own people," *i.e.* "his relatives," a common substantival meaning of *suus*. For *haud scio an*, "I am inclined to think," see note on xvi. 23. **Ennius**: sc. *elogium fecerit*.

20. **decoret**: jussive subjunctive.

21. **faxit**: an archaic form used as a perfect subjunctive (= *fecerit*). The second line continues, *Cur? Volito vivus per ora virum*, "Why? (for the reason that) I flit still living upon the lips of men."

23. **consequatur**: consecutive subjunctive.

26. **meditatum**: deponent participle used passively; cp. *dimensa* xvii. 17.

27. **tranquillo animo**: ablative of description.

28. **incertum**: sc. *est*. With *an*, sc. *moriendum sit*.

29. **qui**: adverb, "how?"

30. **animo consistere**: "maintain his resolve," *lit.* "keep firm *in* his mind." **disputatione**: the ablative (instrumental) is the usual construction of *opus est*, "there is work with," *i.e.* "there is need of."

31. **L. Brutum**: L. Junius Brutus, who swore to avenge the death of Lucretia and helped to exile the Tarquinii. According to Livy he perished soon afterwards in a battle against the Etruscans.

32. **duos Decios**: (1) the elder P. Decius Mus sacrificed himself at the commencement of the Great Latin War, 340 B.C., (2) his son of the same name devoted himself, 295 B.C., in a battle against the Etruscans and Gauls.

34. **M. Atilium**: *i.e.* M. Atilius Regulus, who was liberated by the Carthaginians on parole in the First Punic War, and returned to his prison though he knew that torture and death awaited him.

35. **duos Scipiones**: P. and Cn. Cornelius Scipio, father and uncle of the great Scipio Africanus, kept the Carthaginians at bay in Spain from 218 to 212 B.C., when they were both killed. **Poenis**: dative of indirect object with *obstruere*.

37. **Cannensi**: adjective, "at Cannae," in Apulia, where Hannibal annihilated two consular armies and slew 80,000 men, 216 B.C. The two consuls, L. Aemilius Paulus and C. Terentius Varro, were in command. The defeat was generally attributed to the latter's rashness; he, however, survived the battle, and was thanked by the Senate because he had not despaired of the State.

38. **Marcellum**: this Marcellus was the conqueror of Syracuse; he was defeated and slain by Hannibal, 208 B.C.

39. **hostis**: *i.e.* Hannibal.

40. **sed legiones**: sc. *cum . . . recorder* from l. 31. *Sed* answers all the preceding *non . . . non* clauses. **Originibus**: "my Antiquities." **in eum locum . . . unde**: "to a place such that from it"; the relative clause is consecutive, whence the mood of *arbitraventur*.

48. **eius aetatis**: i.e. *quae media dicitur*, "there are some pursuits belonging to middle age."

52. **maturum**: "ripe," and so fitting for death.

Ch. XXI. 1. **cur, quid**: the order is: *cur non audeam* (indirect question depending on *video*) *vobis dicere quid sentiam* (indirect question depending on *dicere*), *quod* ("because") . . .

3. **ab ea propius absum**: "I am the nearer to it," *lit.* "the more nearly away from it."

5. **eam . . . vitam**: cognate accusative with *vivere* repeated from the preceding clause.

6. **corporis**: genitive of material: "in this framework (consisting) of the body."

11. **tuerentur**: subjunctive expressing purpose (*qui = ut ei*).

16. **incolas**: "fellow-countrymen," because the school of Pythagoras flourished in Southern Italy. **essent**: subjunctive in a clause dependent on an accusative and infinitive.

20. **disseruisset . . . esset**: subjunctives of reported definition.

24. **posse**: depending on *sentio*, l. 22. On *sentio* also depend two other infinitives: (i) *habiturum esse*, modified by the preceding causal clauses, *cum . . . moveat*; (ii) *non posse dividi*, modified by the causal clause *cum . . . dissimile*.

29. **dispar sui**: "unlike itself," "foreign."

31. **argumento**: predicative dative, the subject to which is formed by the clause *quod iam pueri arripiant* and its dependent clauses; "and it is a great proof that men have wide knowledge before they are born, seing that in boyhood, etc. . . ."

35. **Platonis**: sc. *verba*. The preceding section is a summary from the various *Dialogues* of Plato concerning the Immortality of the Soul, notably the *Phaedrus*, *Phaedo*, and *Meno*. The following passage is from the *Cypropaedeia* of Xenophon.

Ch. XXII. 7. **quo**: "by means of which," referring to *nihil*. The clause is consecutive; hence the subjunctive *teneremus*.

9. **essent**: subjunctive in a clause dependent on the accusative and infinitive *animos vivere*.

10. **emori**: "die utterly." Note the force of the compound.

12. **cum**: conjunction, introducing the verb *coepisset*.

14. **natura**: "man's natural body." **ceterarum rerum**: partitive genitive dependent on *quaeque*.

20. **remissi et liberi**: "freed from strain and control (of the will)."

22. **relaxaverint**: perfect subjunctive, representing the future-perfect of the direct form *quales erunt, cum se . . . relaxaverint?*

23. **una**: adverb, "together."

27. **videamus**: hortative subjunctive, "let me look into my own views."

Ch. XXIII. 2. **patrem tuum Paulum**: L. Aemilius Paulus, the victor of Pydna. **Paulum et Africanum**: L. Aemilius Paulus, who fell at Cannae; and Scipio Africanus, the victor of Zama.

3. **patrem aut patruum**: the two Scipios who were killed in Spain, 212 B.C., in battle with Hasdrubal the brother of Hannibal; cp. note on XX. 35.

8. **domi militiaeque**: locatives.

12. **nescio quo modo**: "somehow or other"; cp. note on IX. 16.

14. **tum denique**: "then and not till then."

15. **ut . . . essent**: this clause explains *ita* in the preceding line.

20. **acies**: "eyesight." *Acies* is properly the "point" of anything.

22. **convenire**: see note on X. 22.

25. **retraxerit**: the perfect subjunctive is often used (as here) in making a statement with modesty or diffidence. The legend said that Medea persuaded the daughters of Pelias (her husband's uncle), now an old man, to cut him up and boil the fragments, on the assurance that by her magic arts she would be able thus to restore him to youth.

28. **spatio**: "race-course." **carceres**: the cells in which horses and horse-chariots were stationed side by side, waiting the signal for advancing to the *calx*, a chalk-line such as is marked at the start of our foot races. In racing, the competitors passed the length of the *spatium*, turned the halfway post (*meta*,) and so returned to the *calx*, which hence came to mean (as here) "the winning-post."

29. **habeat**: concessive subjunctive, "suppose it had."

34. **commorandi . . . non habitandi**: the genitive of the gerund or gerundive may express purpose, "to halt in, not to make one's home in."

39. **Caonem meum**: "my son Cato." He died three years before his father.

40. **pietate**: ablative of respect.

41. **quod**: either (*a*) "whereas" (*lit.* "as to which thing"), *contra* being adverbial, or (*b*) accusative governed by *contra* (preposition). The clause *ab illo meum* (sc. *cremari corpus*) is accusative and infinitive dependent on *decuit*.

43. **quem**: to be joined with *meum casum*, "this loss of mine," *i.e.* my son's death.

44. **non quo**: "not because," introducing a reason not true or not sufficient, and therefore joined with the subjunctive. The contrasted true cause would naturally be expressed by *quia . . . existumabam*, for which the participle *existumans* is substituted.

46. **digressum . . . discessum**: substantives. **his . . . rebus**: ablative of cause.

49. **qui . . . credam**: "seeing that I believe," the clause being causal.

50. **mihi**: "from me," dative of the indirect object with a verb of taking away.

52. **minuti**: "insignificant"; *i.e.* the Epicureans, who did not believe in the divine government of the world or in the immortality of the soul.

56. **modum**: here "limit," "measure."

59. **quae dicerem**: "to say," final subjunctive.

60. **re experti**: "by experience."

INDEX

OF PROPER NAMES.

A.

Acilius, -i, m.: Manius Acilius Balbus, one of the consuls for the year 150 B.C., the date at which this dialogue is supposed to have taken place (v., § 14).

Aelius, -i, m.: Sextus Aelius Paetus, a jurist, who wrote what was probably the first commentary on the Twelve Tables. He flourished at the commencement of the second century B.C. (ix., § 27).

Aetna, -ae, f.: see ii. 5, note.

Ahāla, -ae, m.: C. Servilius, see xvi. 19, note.

Albinus, -i, m.: (i) Spurius Postumius Albinus, consul of 321 B.C., was entrapped by the Samnite general, Caius Pontius, into the *Furculae Caudinae* (*s.v.* CAUDINUS), and compelled to surrender. On his return to Rome he took no further part in political life (xii., § 41). (ii) Spurius Postumius Albinus, consul in 186 B.C., when the famous *Senatus consultum de Bacchanalibus* was issued for the suppression of the licentious worship of Bacchus (iii., § 7).

Appius, -i, m.: (i) Appius Claudius, perhaps the grandson of the decemvir, was consul with Camillus in 349 B.C. (xii., § 41). (ii) Appius Claudius Caecus, one of the most eminent Romans of his day, a staunch adherent of the old Roman manners, and originator of the great *Via Appia* from Rome to Brundisium (*Brindisi*). He constructed this in his censorship, which commenced 312 B.C. He was several times in command against the Samnites, Etruscans, etc., and stoutly resisted the overtures for peace made by Cineas on behalf of Pyrrhus. In his later life he was blind, whence his surname Caecus, but to the last he maintained his authority at home and in public life (vi., § 16; xi., § 37).

Archytas, -ae, m.: see xii. 5, note.

Arganthōnius, -i, m.: see xix. 29, note.

Aristīdes, -is, m.: the son of Lysimachus, shared with Themistocles the honour of being the leading citizen of Athens at the time of the invasion of Xerxes, 480 B.C. He was then, however, in exile, but

was recalled, and in 478 B.C. organised the Confederacy of Delos, which he was able to do with the greater ease owing to the confidence which all felt in his integrity. He was known as the Just (vii., § 21).

Aristo, -ōnis, m.: see i. 28, note.

Atīlius, -i, m.: there were two generals of this name in the First Punic War. (i) Marcus Atilius Regulus, consul in 256 B.C., led a Roman army into Africa, where he met with complete success for a year; but in 255 B.C. he was defeated and captured by the Carthaginians. They are said to have sent him to Rome to negotiate an exchange of prisoners, under promise to return if his mission failed. So far from attempting to secure his ransom, he persuaded the Senate to refuse all terms, and voluntarily went back to Carthage, where he is said to have been put to death with horrible tortures (xx., § 75). (ii) Aulus Atīlius Calatīnus, consul 254 B.C., captured Panormus in Sicily, and did much to restore the failing fortunes of Rome against Carthage (xvii., § 61).

Atticus, -i, m.: Titus Pomponius, a Roman knight, a rich banker, and a bosom friend of Cicero. He obtained the name of Atticus either from his constant residence at Athens, or from his thorough acquaintance with the Greek language. He was born 109 B.C., and died 32 B.C. He went to school with Cicero, kept up an intimate acquaintance with him throughout his life, and constantly gave him sound and useful advice. Cicero dedicated several of his treatises to Atticus, including this. He is the "Tite" addressed in the opening verse quoted from Ennius (see notes, i. 1 and 10).

B.

Brutus, -i, m., **Lucius Iunius**: incited the husband of Lucretia to avenge her death on the Tarquins, and became one of the first pair of consuls. He earned his name Brutus (the Dullard) from the stupidity which he affected in order to disarm the suspicions of Tarquin the Arrogant. He is said to have lost his life in resisting the attempt of Tarquin to recover his kingdom (xx., § 75).

C.

Caecilius, -i, m.: (i) Caecilius, surnamed *Statius* (vii., § 24), an Insubrian Gaul, brought as a prisoner to Rome, became one of the most successful of the old Latin Comedy-writers, although his Latinity was said to be poor. He died about 160 B.C. He translated his plays from Greek originals, and is four times quoted in this treatise, viz. §§ 24, 25 (twice), 36. (ii) Lucius Caecilius Metellus, consul 251 B.C., gained a brilliant victory over the Carthaginians at Lilybaeum (*Marsála*) in Sicily. He was alive as Dictator in 224 B.C., and is said to have lost his sight in his heroic rescue from fire of the sacred image of Pallas, which was under his particular care as Pontifex Maximus (ix., § 30; xvii., § 61).

Caepio, -onis, m.: Gnaeus Servilius Caepio, was consul in 169 B.C. when he commanded against the Gauls in N. Italy (v., § 14).

Camillus, -i, m.: a son of the great Camillus, was consul in 349 B.C. in conjunction with Appius Claudius (xii. § 41).

Capua, -ae, f.: the capital of Campania, situated at the S.W. foot of Mt. Tifata, south of the Volturnus river, and about sixteen miles from the border of Latium. It revolted to the Carthaginians after the battle of Cannae (iv. 7,. note), 216 B.C., and was only recovered by Maximus in 211 B.C. Now *Santa Maria di Capoa.*

Carthāgo, -ĭnis, f.: (Karthāgo) the capital of the Carthaginians, upon the west shore of the Bay of Tunis, thirty miles from Tunis, and near the mouth of the river Bagradas (*Mejerda*). Its people fought with the Romans three times: (i) First Punic War, 264-241 B.C., ending in the expulsion of the Carthaginians from Sicily; (ii) Second Punic War, 218-202 B.C., including the invasion of Italy by Hannibal, terminated by P. Scipio Africanus Major; (iii) Third Punic War, 149-146 B.C., ending in the rasing of Carthage by Scipio Africanus Minor. It was a leading article in Cato's policy to destroy Carthage, and whenever he spoke in the Senate he invariably concluded with the remark *Delenda est Carthago,* "Carthage must be destroyed" (vi., § 18).

Caudinus, -a, -um: of Caudium, capital of the Caudini, a division of the Samnites lying on the S.W. borders of Samnium, on the confines of Campania. The high road from Caudium to Suessula (in Campania) passed through the *Furculae Caudinae.* See *s.v.* PONTIUS (xii., § 41).

Cethēgus, -i, m.: Marcus Cornelius Cethegus commanded at the end of the Second Punic War as praetor 211 B.C., and consul 204 B.C. He was famous for his eloquence. Ennius calls him the "Quintessence of Persuasion" (iv., § 10; xiv., § 50).

Cincinnātus, -i, m.: Lucius Quinctius, surnamed Cincinnatus or "the Curly-haired," was a favourite example, especially with Cicero, of the old-fashioned Romans who lived a frugal life on their country farms. He was twice made Dictator, and on the second occasion crushed the agitation of Maelius by the help of Ahāla, his Master of Horse (xvi., § 56).

Cineas, -ae, m.: a Thessalian, famous for his eloquence, who accompanied Pyrrhus to Italy. In 280 B.C. he was sent to Rome to offer terms of peace, but these were rejected owing to the eloquence of the aged Appius Claudius (xiii., § 43).

Cleanthes, -is, m.: see vii. 28, note.

Coruncanius, -i, m.: Tiberius Coruncanius, a distinguished jurist, was consul 280 B.C., and was the first plebeian Pontifex Maximus, 254 B.C. He was a close and intimate friend of M'. Curius, stern and frugal in habits, and was dignified with the name of Sapiens (vi., § 15; ix., § 27; xiii., § 43).

Corvus, -i, m.: Marcus Valerius, six times consul and twice dictator, got his name of Corvinus (or Corvus) from the fact that, when engaged in single combat with a gigantic Gaul, 346 B.C., he was assisted by a crow, which flew in his adversary's face. He lived

to be a hundred years old, and died about the close of the war with Pyrrhus (275 B.C.). See xvii. 31, note.

Crassus: Publius Licinius Crassus defeated Hannibal near Crotona in 214 B.C. He was chiefly famous for his great knowledge of law, which secured his election as Pontifex Maximus in 211 B.C. (ix., § 27; xiv., § 50).

Curius, -i, m.: Manius Curius Dentatus was three times consul, 290, 275, and 274, and celebrated two triumphs. He gained decisive victories over the Samnites, Lucanians, and Pyrrhus (near Tarentum, 275 B.C.). He is often mentioned as the friend of Coruncanius and Fabricius, and the type of the frugal, hardy Roman. After his victory over Pyrrhus he retired into private life, but was censor in 272 B.C. His estate lay near to that of Cato (v., § 15; xiii., § 43; xvi., § 55).

Cyrus, -i, m.: (i) **Cyrus Major**, the founder of the Persian Empire, transferred the supremacy from the Medes to the Persians (*c.* 560 B.C.), overthrew the kingdom of the Lydian Croesus (546 B.C.), and conquered Babylon (539 B.C.). He fell in battle against a Scythian tribe, 529 B.C. The story of his early life is full of legend, and was told by Xenophon in the *Cyropaedeia*, or "Education of Cyrus," from which is translated the speech put into his mouth by Cicero in xxii., §§ 79-81. (ii) **Cyrus Minor**, son of Darius, and satrap of Asia Minor, 407 B.C., assisted Lysander and the Spartans to conquer Athens, and subsequently marched against his elder brother Artaxerxes, who had succeeded Darius as king of Persia. This was the famous *Anabasis* of which Xenophon wrote the history. Cyrus was killed in his victory at Cunaxa, 401 B.C. (xvii., § 59). Cicero tells the story of his fondness for gardening.

D.

Dĕcii, -orum, m.: the members of the *gens Decia* at Rome. The most famous were: (1) P. Decius Mus, who won for the Romans the victory of Mt. Vesuvius over the Latins, 340 B.C., by sacrificing his own life (xiii., § 43); (2) P. Decius Mus, son of the above, who won the battle of Sentĭnum, in Umbria, against the Samnites and Gauls, 295 B.C., by a similar self-devotion (xx., § 75).

Dēmocrĭtus, -i, m.: see vii. 27, note.

Diogenes, -is, m.: see vii. 28, note.

Duellius, -i, m.: see xiii. 26, note.

E.

Ennius, -i, m.: Q. Ennius, the first epic poet of Rome, born at Rudiae, in Calabria, 239 B.C. When serving in the Roman army in Sardinia he was befriended by Cato and taken to Rome. He wrote eighteen books of "Annales" or History of Rome from the times of Aeneas, and dramatical and satirical compositions. He died about 169 B.C. He is quoted or mentioned, §§ 10, 14, 16, 50, 73.

F.

Fabrĭcius, -i, m.: Gaius Fabricius, when sent (B.C. 280) as an ambassador to Pyrrhus, king of Epirus, who had invaded Italy, refused the most tempting bribes by which it was sought to purchase his treason (vi., § 14; xv., § 43).

Flaccus, -i, m.: Lucius Valerius Flaccus, a man of wealthy and noble family, induced his neighbour Cato to enter politics at Rome (Introd., § 2). He shared with his *protégé* the consulship, 195 B.C., and censorship, 184 B.C., between holding which offices he accompanied M'. Acilius Glabrio to Greece, and, like Cato, served under him as a *legatus*. He died 180 B.C.

Flamininus, -i, m.: Titus Quinctius Flamininus defeated Philip of Macedon at Cynoscĕphălae, in Thessaly, and so ended the Second Macedonian War, 197 B.C. He stayed several years in Greece, settling the relations of the various states, which he declared free. He was a patron of Ennius, who addressed to him the line quoted at the beginning of the book (i., § 1; v., § 14; xii., 42). His brother Lucius is mentioned in xii. 40, where see note.

G.

Gades, -ium, f.: derived from a Phoenician word meaning "hedge," was originally a Phoenician settlement. It passed to the Carthaginians, and from them to the Romans in the Second Punic War (xix., § 69).

Galus, -i, m.: see xiv. 43, note.

Glabrio, -onis, m.: Manius Acilius Glabrio, elected consul for 192 B.C., crossed to Greece against Antiochus of Syria. He gained a decisive victory at Thermopylae, for which he enjoyed a triumph. Owing to a threatened action for misappropriation of the spoil, he then retired into private life (x., § 32).

Gorgias, -ae, m.: a famous rhetorician, the first teacher of the art of oratory, born at Leontīni, in Sicily, headed an embassy to Athens, 427 B.C., to entreat help for his state against Syracuse. He settled at Athens as a teacher, and lived to be over a hundred years old. Amongst his pupils was Isocrătes (v., § 13; vii., § 23).

H.

Hannibal, -ălis, m.: Hannibal, the famous Carthaginian general, who defeated the Romans in several battles, especially at Lake Trasimenus, 217 B.C., and at Cannae, 216 B.C. (xx., § 75, *n.*), but was himself recalled to defend Carthage, and was defeated by Scipio at the battle of Zama in 202. After this defeat he retired to the court of King Antiochus III., and in 190 to the court of Prusias, king of Bithynia. The Romans demanded his surrender, to prevent which he killed himself by poison in 183 B.C. The Romans always regarded Hannibal as the type of cruelty and barbarity; but we do not know on what acts of his this reputation rests. The cause of his

failure in Italy was the cautious non-fighting tactics of Q. Fabius (*s.v.* MAXIMUS). Cato saw considerable service in this war (Second Punic War) with Hannibal (iv., § 10).

Hēsĭŏdus, -i, m. : Hesiod, with the exception of Homer, the oldest Greek poet of whom we have any remains, was born at Ascra, in Boeotia, probably about 850-800 B.C. He spent his life in the country, and much of his verse deals with farm-work and rural pursuits. These are set forth in his *Works and Days*, a long poem in hexameter verse of the style called Didactic, *i.e.* instructive. He also wrote a *Theogony*, relating the genealogies of the gods and heroes, an *Eoeae*, of lives of illustrious heroines, and the *Shield of Hercules*, describing a battle between that god and Mars (vii., § 23; xv., § 54). Cicero makes Cato censure him for omitting all mention of the value of tillage.

Homērus, -i, m.: Homer, the oldest, most famous, and most voluminous poet of Greece, is supposed to have lived as early as 950 B.C., or certainly not later than 800 B.C., and before Hesiodus. His great works are the *Iliad*, the story of the taking of Troy, and the *Odyssey*, the story of the wanderings of Odysseus (Ulysses). Both these are epic poems, *i.e.* descriptive verse-narratives, and each extends to twenty-four books. These are written in a peculiar dialect known as old Ionic Greek, very unlike Attic Greek. Probably Homer was a Greek of Thessaly, who migrated to Ionia or Aeolis, on the coast of Asia Minor, and there put together, or at any rate recited, his poems. He was esteemed above all other poets by the Greeks, many of whom knew both *Iliad* and *Odyssey* off by heart. The legend says that he was blind, and a great number of places claimed the honour of being his birthplace (vii., § 23; x., § 31; xv., § 54).

I.

Isŏcrătes, -is, m.: a famous rhetorician of Athens, a pupil of Gorgias. He was born 436 B.C., and died 338 B.C., aged ninety-eight years. He has left a number of orations behind him, the most celebrated of which is the Panegyric, in which he argues that Athens and not Sparta deserves the supremacy of Greece. The *Panathenaicus* is mentioned in v., § 13.

L.

Livius, -i, m.: Livius Andronīcus, a Greek of Tarentum, was brought to Rome in 275 B.C., and there liberated. He made a living by teaching Greek, and for the benefit of his pupils he translated Homer's *Odyssey* into rude Latin verse. He also had the credit of first attempting Latin dramas, and he translated a number of plays from the Greek. He died, eighty years old, about 203 B.C.

Lysander, -ri, m.: a Spartan who conducted the operations against Athens during the latter years of the Peloponnesian War. He was liberally supported by Cyrus Minor (*q.v.*), and being admiral of the

Spartan fleet, he utterly destroyed the last of the Athenian naval power at Aegospotami, in Asia Minor, 405 B.C., and subsequently forced Athens to surrender by blockade. He destroyed her walls, and placed her under the government of the Thirty Tyrants. He was killed in battle in 395 B.C. (xvii., § 59 ; xviii., § 63).

M.

Maelius, -i, m.: see xvi. 19, note.

Marcellus, -i, m.: Marcus Claudius Marcellus, several times consul, was one of the most reliable generals in the Second Punic War. He campaigned mostly in Sicily which had been overrun by the Carthaginians, and recovered Syracuse after a protracted siege. He was surprised and slain by Hannibal, near Canusium, in 208 B.C. (xx., § 75).

Masinissa, -ae, m.: king of a portion of Numidia, and an ally of Carthage in the Second Punic War. He served in Spain with some success against the Romans under Scipio, then joined the Romans, and then aided Scipio Africanus in concluding the war. For this he received extensions of territory, and for the rest of his life he busied himself in insulting Carthage and doing his best to get her utterly destroyed. He was over eighty (according to Cicero, over ninety) when he died in 148 B.C., during the course of the Third Punic War, which he had done much to foment (x., § 34).

Maximus, -i, m. : Quintus Fabius Maximus, five times consul and twice Dictator, was the first general to make headway against Hannibal in the Second Punic War. His policy was not to fight pitched battles, but to wear his enemy out by delays, whence he won the name of **Cunctator,** "The Lingerer." He recovered Tarentum from Hannibal in 209 B.C. (iv., §§ 10, 11).

Metellus, -i, m.: *s.v.* CAECILIUS (ii).

Milo, -ōnis, m.: a famous athlete of Crotona on the Gulf of Tarentum in Southern Sicily, whence he is called *Crotōniātes (-ae)*. He is said to have won no less than twelve first prizes at the Olympic and Pythian games, and to have met his death by being entrapped within the two halves of a tree which he was endeavouring to rive asunder. His date is about 500 B.C. (ix., § 27 ; x., § 33).

N.

Naevius, -i, m.: a native of Campania, writer of Epic, Satire, Tragedies and Comedies, during the years 235-200. He was earlier than Ennius, and therefore a ruder poet, but his Epic on the First Punic War (*Bellum Punicum*) was powerful. He made himself an object of dislike by his Satires, especially to the great family of the Metelli, and died an exile at Utica in Africa. Cicero quotes two lines from a play of his called *Ludus* (vi., § 20 ; xiv., § 50).

O.

Olympia, -ae, f.: see v. 19, note.

P.

Paulus, -i, m.: (i) Lucius Aemilius Paulus was consul for the first time in 219 B.C., just before the outbreak of the Second Punic War. Consul for the second time in 216 B.C. with C. Terentius Varro he was defeated and killed at Cannae owing to his colleague's rashness (ix., § 29; xxiii. 82). (ii) L. Aemilius Paulus, son of the preceding, was the conqueror of Perseus king of Macedon in the third and last Macedonian War, and hence called *Macedonicus*. He was the father of Scipio Africanus Minor. See Introd., § 2. His great victory was at Pydna, 168 B.C., and the spoils of his success were so great that from that time forth the war-loan (*tributum*) was never levied in Rome (vi., § 15).

Pīsistrătus, -i, m.: (Peisistrătus) an Athenian who distinguished himself in wars between Athens and Megara about 570 B.C., and ten years later made himself tyrant of Athens. He was twice expelled, but on each occasion was able to return, and finally died in power 527 B.C. His rule was mild, and he was a great patron of literature, being alleged to have been the first to publish an authorised edition of Homer's poems. His tyranny overthrew the Constitution of Solon, who in vain warned the Athenians of Pisistratus' designs (xx., § 72).

Plăto, -ōnis, m.: the famous Athenian philosopher, 429-347 B.C. He was a disciple of Socrates, and was the truest supporter of that philosopher's teachings. He was a man of wide travels, and three times visited Sicily, where he stayed at the Court of Dionysius II., tyrant of Syracuse, trying fruitlessly and at his own imminent peril to bring the despot to a better mind. On one of these visits he met Archȳtas (xii., § 41). His last years were spent in Athens, in the so-called *Acadēmia*, a suburban gymnasium, whence his followers were said to belong to the *Academic* School of Philosophy. His writings, with the exception of some doubtful *Letters*, are all *Dialogues*, similar to this of Cicero *De Senectute*. One of his chief teachings was the immortality of the soul. He died, aged eighty-one, at his desk (v., § 13; vii., § 23; xi., § 41; xiii., § 44; xxi., § 78). Much of § 78 is translated from his writings.

Plautus, -i, m.: Titus Maccius Plautus, the great comedian, was an Umbrian, born about 260 B.C. He migrated to Rome, and there made his living for some time in a mill, until his powers as a writer brought him fame. We have twenty comedies remaining translated from Greek originals. Two of them (the *Truculentus* and *Pseudolus*) are named in xiv., § 50. He died in 184 B.C.

Pontius, -i, m.: Gaius Pontius, a patriot Samnite, was the only successful general of his people. He fought through the whole of the Second and Third Samnite Wars, and in 321 B.C. entrapped an

entire Roman army in a narrow defile—the *Furcŭlae Caudĭnae* (Caudine Forks)—and compelled it to surrender. He was taken prisoner and executed in 292 B.C. (xii., § 41). His father of the same name is described as taking part in a conversation at Tarentum with Archytas and Plato (xii., § 41).

Pūnĭcus, -a, -um: Carthaginian. *Bellum Punicum* was the name of an Epic by Naevius (*q.v.*).

Pyrrhus, -i, m.: Pyrrhus, king of Epirus, was born 318 B.C. In 280 B.C. he invaded Italy in order to assist the Tarentines against the Romans. He won the battle of Heraclea in 280 B.C., but himself suffered severe losses; he won another victory at Asculum in 279 B.C., but again suffered still severer losses. From 278-276 B.C. he employed himself in Sicily; he then returned to Italy and was defeated at Beneventum 275 B.C. by the consul Curius Dentatus. After this he returned to Greece, and was killed in 272 B.C. during an attack upon Argos. He is always looked upon as a type of bravery and chivalry, as contrasted with the cruelty of Hannibal. One of the grounds on which this reputation is based is his restoration of all the Roman prisoners without ransom and without conditions in return for the consuls' conduct when they refused the assistance of the king's physician who offered to poison his master. Cineas was his personal friend and adviser (vi., § 16; xiii., § 43; xvi., § 55).

Pythăgŏras, -ae, m.: a famous philosopher, a native of Samos, who migrated to Crotona, and there founded a philosophical school. The members of this society were 300 in number, and branch societies also sprang up in various other towns of Magna Graecia, notably at Heraclea and Metapontum. Their political views excited the inhabitants against them, and they were driven out with violence. Pythagoras had travelled in Egypt and the East, to pursue his studies. He believed that the soul does not die, but migrates from one body to another, and he laid great stress on mathematics and music. He flourished about 540-510 B.C. (vii., § 23; x., § 33; xx., §§ 73, 75). His followers were called *Pythăgŏrēi* (§ 75).

S.

Săbīni, -orum, m.: the Sabini, Sabelli, and Samnites, formed the bulk of the population of central Italy, from Umbria and Picenum on the north to Lucania on the south. The Samnites bordered on southern Latium, and overran Campania; the Sabelli lay in the centre; and the Sabini were the northern division. The Sabine territory was bounded by the Nar and Tiber to the north and east, southward by the Latini and Sabelli; and at one time their settlements extended as far as Rome itself, most of the small towns in north-east Latium being originally Sabine. They were proverbial for their frugality, simplicity, and homely life (xiv., § 46; xvi., § 55).

Salīnātor, -ōris, m.: (i) Marcus Livius Salinator, is by Cicero's mistake put for M. Livius Macatus, the governor of Tarentum when (212 B.C.) it was betrayed to Hannibal (iv., § 11). The real Salinator

gained in conjunction with Nero the important battle of the Metaurus, 207 B.C. (ii) Gaius Livius Salinator, consul in 188 B.C. (iii. § 7).

Samnītes, -ium, m.: *s.v.* SABINI.

Sardes, -ium, f. (accus. pl. *Sardis*): the capital of Lydia, seat of the Lydian monarchy, and headquarters of the Satraps of Lower Asia. It is about fifty miles from the coast, on the Pactōlus, a small tributary of the Hermus. The modern name is *Sart* (xvii., § 59).

Scipio, -onis, m.: there are six Scipios mentioned in this book, whose relationship to one another is shown by the following table:—

L. Cornelius Scipio.

P. Cornelius Scipio, killed in Spain, 212 B.C.	**Cn. Cornelius Scipio Calvus,** killed in Spain, 212 B.C.
P. Cornelius Scipio Africanus Maior, the victor of Zama, 202 B.C.	P. Cornelius Scipio Nasica.
P. Cornelius Scipio Africanus.	**P. Cornelius Scipio Nasica Corculum,** Pontifex Maximus, 150 B.C.
P. Cornelius Scipio Aemilianus Africanus Minor, the victor of Carthage, 146 B.C., and Numantia, 133 B.C. One of the speakers in the dialogue.	

(i) Publius Cornelius Scipio, consul in 218 B.C., the first year of the Second Punic War, when he was defeated by Hannibal at the Ticinus and the Trebia. Next year he went as proconsul to Spain, whither his brother Gnaeus had preceded him. The two fought against the Carthaginians there, so preventing them from sending aid to Hannibal in Italy, until 212 B.C., when they were both defeated and slain (ix., § 29).

(ii) Gnaeus Cornelius Scipio Calvus was consul in 222 B.C., when he fought a campaign against the Insubrian Gauls. In 218 B.C. he was sent to Spain by his brother whose *legatus* he was, and there remained until his death in 212 B.C. (ix., § 29).

(iii) Publius Cornelius Scipio defeated Hannibal at Zama in 202 B.C., and concluded the Second Punic War. From this achievement he was called Africanus (Maior). He was legate to his brother Lucius in the Syrian War, 190 B.C.; they were both accused of corruption; Lucius was convicted, but the prosecution against Africanus was not proceeded with. He died 187 B.C.

(iv) Publius Cornelius Scipio Africanus, son of the great Scipio Africanus, took no part in politics owing to his feeble health, though, Cicero says, had he been able to do so, he would have outshone his father in fame (xi., § 35).

(v) Publius Cornelius Scipio Aemilianus was the son of Aemilius

Paulus, the conqueror of Pydna (see Paulus), and was adopted by the son of the conqueror of Hannibal. See Introd., § 2.

(vi) Publius Cornelius Scipio Nasica, surnamed Corculum, was the grandson of the Gnaeus Scipio (ii) who was killed in Spain. He inherited his father's abilities as a jurist. He occupied all the great offices of state, being consul in 162 B.C. and again in 155 B.C., censor, and, as we learn from xiv., § 50, pontifex maximus in 150 B.C.

Seriphius, -a, -um: a native of Seriphus, a rocky islet of the Cyclades in the Aegean Sea (iii., § 8).

Simonides, -is, m.: Simonides of Ceos was a famous lyric poet, a contemporary of Pindar and Bacchylides, 556-469 B.C. He spent much of his time at the court of the tyrants of Syracuse, and Pindar, who was very jealous of him, declared that he made disgraceful gain by selling his poems. He was nearly ninety at his death (vii., § 23).

Socrates, -is, m.: the famous Athenian philosopher, born 469 B.C., was the teacher of Plato, Xenophon, and others. The oracle of Apollo pronounced him to be the wisest man in Greece, although he was constantly saying that he knew nothing. He was put to death by the Athenians, 399 B.C., on a charge of impiety (viii., § 26; xxi., § 78).

Solon, -onis, m.: Solon of Athens, the famous reformer, distinguished himself by his successes against Megara (from which state he recovered the island of Salamis for Athens), and was commissioned to draw up a code of laws for the entire state, 594 B.C. His Constitution, which was more democratical than heretofore, remained in force, at least in its main points, for many years, though temporarily overthrown by Pisistratus (*q.v.*). Solon was a poet (some of his Elegies remain), a great traveller, and a wealthy merchant (viii., § 26; xiv., § 50; xxiii., §§ 72, 73). He died about 558 B.C.

Sophocles, -is, m.: the second of the three great Attic Tragedians, 496-405 B.C., seven of whose dramas remain out of more than seventy. The story in the text (vii., § 22) is of doubtful truth: the *Oedipus Coloneus* was, indeed, one of his finest plays, but it is not proved that it was amongst his last. He served on several occasions as a general, notably with Pericles at the siege of Samos (vii., § 22; xiv., § 47).

Statius, -i, m.: *s.v.* CAECILIUS (i) (vii., § 24).

Stesichorus, -i, m.: Stesichorus of Himera (*Bonformello*), in Sicily, is said to have been the first to bring Lyric poetry into grandeur. His date is before 550 B.C. He left twenty-six books of poems which served as models for Pindar and Simonides (vii., § 23).

T.

Tarentum, -i, n. (adj., **Tarentinus, -a, -um**): *Taranto*, on the gulf of the same name in southern Italy, an ancient and famous trading and fishing port, said to have been founded in 708 B.C. by refugees from Sparta. It was betrayed to Hannibal in 212 B.C. through the remissness of M. Livius Macatus, the officer in charge of the Roman garrison, and was recovered by Q. Maximus in 209 B.C. (xii., §§ 39, 41).

Thĕmistŏcles, -is, m.: to Themistocles the Athenian was due the victory of Sălămis, by which the Greeks overthrew the third and last Persian invasion, 480 B.C. He was the originator of the policy by which Athens became the leading naval power of the time, and by his diplomacy the Long Walls were built despite the hostility of Sparta. He was ostracised later on (461 B.C.), and retired to Argos; subsequently fleeing to Persia, where he died about the year 450 B.C. (iii., § 8; vii., § 21).

Thermopylae, -arum, f.: see x. 15, note.

Tuditanus, -i, m.: (*i*) Marcus Sempronius Tuditanus, consul in 240 B.C., six years before the birth of Cato (xiv., § 50). (ii) Publius Sempronius Tuditanus, consul in 204 B.C., when the Lex Cincia was passed. His period of activity was the latter half of the Second Punic War (iv., § 10).

Turpio, -ōnis, m.: see xiv. 30, note.

X.

Xĕnŏcrătēs, -is, n.: see vii. 28, note.

Xĕnŏphōn, -ntis, m.: an Athenian, born 433 B.C. He became a disciple of Socrates, got into trouble over his philosophical views and his liking for Sparta (with which state Athens had long been at war), and took service with Cyrus Minor (*q.v.*) against the king of Persia. After Cyrus' death he led his Greek troops home, as he relates in the *Anăbăsis*. He spent the most of his later years on a small country estate at Scillus, in Elis, given him by his personal friend Agesilaus king of Sparta. His chief writings were the *Anabasis*, *Cyropaedeia* (*s.v.* CYRUS MAJOR), *Memorabilia* (anecdotes about Socrates), and some political, biographical, and economical essays (*Hiĕro*, *Oecŏnŏmicus*, *Agēsĭlāus*, etc.) (ix., § 30; xiv., § 46; xvii., § 59; xxii., § 78).

Z.

Zēno, -ōnis, m.: see vii. 28 note.

TEST PAPERS

ON

CICERO DE SENECTUTE.

FIRST SERIES.

TEST PAPER 1. (§§ 1-8.)

1. Translate :—(*a*) I., 1-8, O Tite....diesque.
(*b*) II., 14-20, Obrepere aiunt....senectutem.

2. Give the meaning of :—(*a*) quid opus est plura? (*b*) quo in genere est in primis senectus, (*c*) homines consulares, (*d*) usu venire, (*e*) iurgium.

3. Parse :—*absterserit, adepti, adiuvero, attribuito, levasso, utrique.*

4. Translate, and classify the case-usages italicised :—
(*a*) Hoc enim *onere* . . . *senectutis* et te et me etiam ipsum levari volo.
(*b*) Parum esset *auctoritatis* in fabula.
(*c*) Onus se *Aetna* gravius dicunt sustinere.
(*d*) Omnium istius *modi querelarum* in moribus est culpa.

TEST PAPER 2. (§§ 9-18.)

1. Translate :—(*a*) III., 29-36, Aptissima....iucundissima est.
(*b*) V., 5-12, Est etiam....cessavit.

2. Translate, and explain the syntax of the words in italics :—
(*a*) Quaestor deinde *quadriennio* post factus sum, quem magistratum gessi *consulibus* Tuditano et Cethego.
(*b*) Cuius sermone ita tum cupide fruebar, quasi iam *divinarem*, id quod evenit, illo extincto fore, unde *discerem*, neminem.
(*c*) Videtis nefas esse *dictu* miseram fuisse talem senectutem.
(*d*) "Nihil habeo," inquit, "*quod accusem* senectutem."

3. Retranslate:—(*a*) seriousness seasoned with affability, (*b*) unless you had lost Tarentum, I should never have retaken it, (*c*) he was also, for a Roman, well versed in literature, (*d*) I seconded the Voconian law with a loud voice and sound lungs.

4. Mark the scansion of the following lines:—

(*a*) Sicut fortis equus, spatio qui saepe supremo
(*b*) Vicit Olympia, nunc senio confectus quiescit.
(*c*) Quo vobis mentes, rectae quae stare solebant
(*d*) Antehac, dementes sese flexere viai?

TEST PAPER 3. (§§ 19-28.)

1. Translate:—(*a*) VII., 31-40, Age, ut ista....in Synephebis.
(*b*) VIII., 20-27, Ut et Solonem....elaboravi.

2. Give the meaning of (*a*) cĕdo, (*b*) vadimonia constituta, (*c*) curriculum, (*d*) nugator, (*e*) omnino canorum illud in voce splendescit etiam nescio quo pacto in senectute, (*f*) sermo quietus et remissus, (*g*) compta et mitis oratio.

3. Parse:—*eumpse, Gorgian, moliens, oblitum, processisset, quaesisse, viai.*

4. Mark the scansion of the following lines:—

(*a*) Cedo, qui vestram rem publicam tantam amisistis tam cito?
(*b*) Proveniebant oratores novi, stulti adulescentuli.

TEST PAPER 4. (§§ 29-38.)

1. Translate:—(*a*) X., 1-6, Videtisne....viribus.
(*b*) X., 30-37, Denique isto....debeat.

2. Translate, add any explanation that may be necessary, and classify the italicised case-usages:—

(*a*) *Quadriennio* post alterum consultatum pontifex maximus factus est.
(*b*) Dux ille Graeciae nusquam optat, ut *Aiacis* similes habeat decem, sed ut Nestoris.
(*c*) *Olympiae* per stadium ingressus esse Milo dicitur, cum humeris sustineret bovem.
(*d*) Nullo frigore adduci, ut *capite operto* sit.

3. Give the meaning of:—(*a*) non curia vires meas desiderat, non rostra, non amici, non clientes, non hospites, (*b*) nemo adhuc convenire me voluit, cui fuerim occupatus, (*c*) siccitas corporis, (*d*) at id quidem non proprium senectutis vitium est, sed commune valetudinis, (*e*) lectulus, (*f*) sensim sine sensu aetas senescit.

4. Retranslate :—(*a*) Gnaeus and Publius Scipio, (*b*) in Xenophon, (*c*) but you will say that I have less strength than either of you, (*d*) in the evening I record what I have said, heard, and done each day.

TEST PAPER 5. (§§ 39-50.)

1. Translate :—(*a*) XII., 20-27, Quod quo magis . . . exstingueret.
(*b*) XIII., 9-16, Vixerat . . . sequeretur.

2. Give the meaning of :—(*a*) mentis, ut ita dicam, praestringit oculos, (*b*) damnatus rei capitalis, (*c*) tempestiva convivia, (*d*) titillatio, (*e*) di meliora! (*f*) non caret is, qui non desiderat, (*g*) defectiones solis et lunae.

3. Parse :—*consenuerint, devicerat, norat, profugi, redeuntem, securi.*

4. Translate, explain, and comment on the syntax of the italicised words :—

(*a*) Sequitur tertia vituperatio *senectutis.*
(*b*) Invitus feci, ut . . . L. Flamininum e senatu *eicerem* septem *annis* post, quam consul *fuisset.*
(*c*) Divine enim Plato "escam malorum" appellat voluptatem, quod ea videlicet homines *capiantur* ut pisces.

TEST PAPER 6. (§§ 51-61.)

1. Translate :—(*a*) XV., 30-36, Ităque . . . ardores.
(*b*) XVI., 23-33, Mea quidem . . . appellant.

2. Give the meaning of :—(*a*) faenus, (*b*) acini vinaceus, (*c*) viviradices, (*d*) claviculae, (*e*) repastinationes, (*f*) pomaria, (*g*) apium examen, (*h*) apricatio, (*i*) elogium.

3. Translate, adding any explanations that may be necessary :—

(*a*) Quam serpentem multiplici lapsu et erratico ferro amputans coercet ars agricolarum.
(*b*) Conditiora facit haec supervacaneis etiam operis aucupium atque venatio.
(*c*) Brevi praecidam.

4. Parse :—*consaeptum, consitum, dimensa, fulta, nacta, satūs, vītium.*

TEST PAPER 7. (§§ 62-74.)

1. Translate:—(*a*) XIX., 38-41, Neque enim....veniendum est.
   (*b*) XX., 13-21, Ita fit....faxit.

2. Translate:—
   (*a*) Non cani nec rugae repente auctoritatem arripere possunt.
   (*b*) Haec enim ipsa sunt honorabilia, quae videntur levia atque communia, salutari, adpeti, decedi, adsurgi, deduci, reduci, consuli.
   (*c*) Mihi videntur fabulam aetatis peregisse nec tamquam inexercitati histriones in extremo actu corruisse.

3. Give the meaning of:—(*a*) quid sibi vult? (*b*) viaticum, (*c*) adulescentes gravius curantur, (*d*) tempora demetendis fructibus et percipiendis accomodata, (*e*) animo consistere.

4. Explain the construction of the words in italics:—
   (*a*) *Athenis ludis* quidam in theatrum grandis *natu* venit.
   (*b*) Consurrexisse omnes *illi* dicuntur et senem *sessum* recepisse.
   (*c*) O miserum *senem*, qui mortem contemnendam esse in tam longa aetate non *viderit!*

TEST PAPER 8. (§§ 75-85.)

1. Translate:—(*a*) XXII., 13-20, Atque etiam....prospiciunt.
   (*b*) XXIII., 35-43, O praeclarum....veniendum.

2. Translate, and (if necessary) explain:—
   (*a*) Audiebam Pythagoram Pythagoreosque, incolas paene nostros, qui essent Italici philosophi quondam nominati, numquam dubitasse, quin ex universa mente divina delibatos animos haberemus.
   (*b*) Et si quis deus mihi largiatur, ut ex hac aetate repuerascam et in cunis vagiam, valde recusem nec vero velim quasi decurso spatio ad carceres a calce revocari.
   (*c*) Senectus autem aetatis est peractio tamquam fabulae, cuius defetigationem fugere debemus.

3. Name the constructions exemplified by the italicised words:—
   (*a*) Sicut fortis equus, *spatio* qui saepe supremo
   Vicit *Olympia*.
   (*b*) *Vellem* equidem *idem possem* gloriari.
   (*c*) Non enim video, cur, quid ipse *sentiam* de morte, non *audeam* vobis dicere.

4. Date the chief events of Cicero's life, and mention six of his chief works.

SECOND SERIES.

TEST PAPER 9. (§§ 1-8.)

1. Translate:—(*a*) II., 20-29, Quocirca....sapienti.
(*b*) III., 14-16, Moderati....molesta est.

2. Translate, and explain the case or mood of the words in italics:
(*a*) Numquam igitur digne satis laudari philosophia poterit, cui qui *pareat*, omne tempus aetatis sine molestia *possit* degere.
(*b*) Obrepere aiunt eam citius, quam *putassent*.
(*c*) Volumus....tamquam longam aliquam viam *confeceris*, *quam nobis* quoque ingrediundum *sit*, istuc, quo pervenisti, videre quale *sit*.
(*d*) *Dixerit* quispiam.

3. Translate, explaining the allusions:—
(*a*) Omnem autem sermonem tribuimus non Tithono, ut Aristo Ceus....
(*b*) (Senectus) plerisque senibus sic odiosa est, ut onus se Aetna gravius dicant sustinere.
(*c*) Quid est enim aliud Gigantum modo bellare cum dis nisi naturae repugnare?

4. Give a very brief account of two of the speakers in this dialogue.

TEST PAPER 10. (§§ 9-18.)

1. Translate:—(*a*) VI., 7-15, Ad Appi Claudi....oratio.
(*b*) VI., 20-25, Nihil igitur....facit.

2. Explain the circumstances referred to in the following extracts:
(*a*) Ille admodum senex suasor legis Cinciae....fuit.
(*b*) "Mea opera, Q. Fabi, Tarentum recepisti."
(*c*) C. Flaminio....restitit agrum Picentum et Gallicum....dividenti.
(*d*) Cum ego....legem Voconiam....suasissem.

3. Give a brief account of *three* of the following persons mentioned in §§ 1-18:—Appius Claudius, Flamininus, L. Paulus, Pyrrhus, Themistocles.

4. State the four disadvantages to which, according to Cicero, old age is said to be subject.

TEST PAPER 11. (§§ 19-28.)

1. Translate:—(*a*) VII., 15-20, Sophocles....iudices.
(*b*) VIII., 1-10, Et melius....alteri.

2. Translate, explaining the case or mood of the words in italics:—
(*a*) Quam palmam utinam di immortales, Scipio, tibi *reservent*, ut *avi* reliquias persequare!
(*b*) Temeritas est videlicet florentis *aetatis*.
(*c*) At memoria minuitur. Credo, nisi eam *exerceas*.
(*d*) Quod est, eo decet uti et, quicquid *agas*, agere pro viribus.

3. Define the position of Ceos, Colonus, Crotona, Leontini, Picenum, Seriphus, Tarentum, Thermopylae.

4. State when and where each of the following authors lived, and for what species of literature he is famous:—Ennius, Hesiod, Isocrates, Simonides, Sophocles.

TEST PAPER 12. (§§ 29-38.)

1. Translate:—(*a*) XI., 13-21, Resistendum....senectute.
(*b*) XI., 35-41, Ita enim....numquam erit.

2. Translate, and classify the usages of the subjunctive in the following:—
(*a*) Ego vero me minus diu senem esse mallem quam esse senem, ante quam essem.
(*b*) Moderatio modo virium adsit.
(*c*) Utrum igitur has corporis an Pythagorae tibi malis vires ingenii dari?
(*d*) Denique isto bono utare, dum adsit.

3. State briefly what you know of Aristides, Cyrus the Elder, Masinissa. Give dates.

4. Explain the allusions in the following:—
(*a*) Quam palmam utinam di immortales, Scipio, tibi reservent, ut avi reliquias persequare!
(*b*) Nec sepulcra legens vereor, quod aiunt, ne memoriam perdam.
(*c*) Septimus mihi liber Originum est in manibus.

TEST PAPER 13. (§§ 39-50.)

1. Translate: (*a*) XII., 4-10, Accipite . . . incitarentur.
(*b*) XIII., 36-41, Bene enim . . . videantur.

2. Translate and annotate :—

(*a*) Delectabatur crebro funali et tibicine.
(*b*) Turpione Ambivio magis delectatur, qui in prima cavea spectat.
(*c*) (M. Cethegum) recte "Suadae medullam" dixit Ennius.

3. Give some particulars (with dates) as to Archytas, M'. Curius, Livius Andronicus, C. Pontius.

4. Translate, explaining the allusions :—

(*a*) C. Duellium M. f., qui Poenos classe primus devicerat . . .
(*b*) Sodalitates autem me quaestore constitutae sunt sacris Idaeis Magnae Matris acceptis.
(*c*) Quam gaudebat bello suo Punico Naevius!

TEST PAPER 14. (§§ 51-61.)

1. Translate :—(*a*) XV., 7-17, Quamquam me . . . aristarum.
(*b*) XVI., 42-46, Sibi habeant . . . potest.

2. Translate and explain :—

(*a*) (Vitis) cultura et natura ipsa delectat, adminiculorum ordines, capitum iugatio, religatio et propagatio vitium, sarmentorum ea, quam dixi, aliorum amputatio, aliorum inmissio.
(*b*) Admiratus est Lysander et proceritates arborum et derectos in quincuncem ordines.
(*c*) Quantum spatium aetatis maiores ad senectutis initium esse voluerunt, tantus illi cursus honorum fuit.

3. Explain the italicised case-usages :—

(*a*) *Qua* quid potest esse . . . *fructu* laetius?
(*b*) Homerus . . . multis, ut mihi videtur, ante *saeculis* fuit.
(*c*) Ad *quem* fruendum . . . adlectat senectus.
(*d*) Ea (auctoritas) *pluris* est quam omnes adulescentiae voluptates.

4. State briefly what you know of Cyrus the Younger, Sp. Maelius, M. Valerius Corvinus. Give dates.

TEST PAPER 15. (§§ 62-74.)

1. Translate:—(*a*) XVIII., 23-27, Multa....anteponuntur.
(*b*) XVIII., 32-41, At sunt....comitas!

2. Explain the allusions in the following:—
(*a*) Laertam lenientem desiderium, quod capiebat e filio, colentem agrum . . . facit.
(*b*) Cum Lysander . . . (Cyro) dona a sociis adtulisset.
(*c*) Expectemus Tartessiorum regis aetatem.

3. Give some particulars (with dates) as to *three* of the following writers and works:—(*a*) Panathenaicus, (*b*) Stesichorus, (*c*) Caecilius, (*d*) Symposium Xenophontis, (*e*) Oeconomicus, (*f*) Adelphi.

4. State briefly what you know of Lysander, Pisistratus, Pythagoras. Give dates.

TEST PAPER 16. (§§ 75-85.)

1. Translate:—XXI., 21-35, Sic persuasi....recordari.

2. Give some particulars (with dates) as to L. Brutus, M. Atilius, L. Paulus (grandfather of Africanus Minor), M. Marcellus, mentioning the circumstances under which each died or is said to have died.

3. Explain the allusions in:—
(*a*) Unus homo nobis cunctando restituit rem.
(*b*) Tribunus militaris depugnavi apud Thermopylas M'. Glabrione consule.
(*c*) Haud sane quis facile retraxerit nec tamquam Peliam recoxerit.

4. When did Cicero write the *De Senectute* and what is the date at which he represents the dialogue as taking place? Quote (if possible) a passage that indicates the latter date.

VOCABULARY.

I.

1. levasso ..... lĕvo, 1 (fut. perf.), *to lighten.*
2. coquit ..... coquo, coxi, coctum, 3 (*to cook*), *to disturb.*
   fixa .... figo, fixi, fixum, 3, *to fix.*
3. ecquid ..... ecquis, ecquid, interrog. pron., *any one, any thing?*
4. adfari ..... (adfor), adfari, v. defect. (*to speak to*), *to address.*
8. sollicitari ..... sollicito, 1, *to disquiet.*
10. cognomen ..... cognomen, -minis, n., *surname.*
    deportasse ..... deporto, 1, *to carry off.*
    humanitatem ..... humanitas, -tatis, f. (*humane conduct*), *politeness.*
12. interdum ..... adv., *at times.*
14. conscribere ..... conscribo, -psi, -ptum, 3 (*to write together*), *to compose in dedication.*
16. urgentis ..... urgeo, ursi, 2, *to press on.*
    adventantis ..... advento, 1, *to draw near to.*
17. modice ..... adv. (*in due measure*), *calmly.*
19. occurrebas ..... occurro, -ri, -sum, 3 (*to go to meet*), *to present oneself.*
20. munere ..... munus, -eris, n. (*service*), *gift.*
21. confectio ..... confectio, -onis, f. (*the completing*), *composition.*
22. absterserit ..... abstergeo, -rsi, -rsum, 2, *to wipe away.*
    molestias ..... molestia, -ae, f., *annoyance.*
24. pareat ..... pareo, 2, *to obey.*
25. degere ..... dego, degi, 3, *to spend time.*
27. sermonem..... sermo, -onis, m., *discourse.*
28. Ceus ..... Ceus, -a, -um, *of Ceos.*
    parum ..... adv., *too little.*
29. fabula ..... fabula, -ae, f., *legend.*
30. apud ..... prep. gov. acc., *at the house of.*
32. eruditius ..... erudite, adv., *learnedly.*
33. attribuito ..... attribuo, -ui, -utum, 3, *to set down to.*
    litteris ..... litterae, -arum, f. pl., *literature.*
34. constat ..... consto, 1, v. impers., *it is certain.*
    perstudiosum ..... perstudiosus, -a, -um, *very devoted to.*
35. explicabit ..... explico, -ui (-avi), -itum (-atum), 1, *to unfold.*

II.

1. saepe numero ..... adv. phrase, *often times.*
4. gravem ..... gravis, -e (*heavy*), *burdensome.*
   plerisque ..... plerique, pleraeque, pleraque (sing. rare), *very many, most.*
5. odiosa ..... odiosus, -a, -um, *hateful.*
   onus ..... onus, -ĕris, n., *a burden.*
7. sane ..... adv. (*soundly*); with a neg., *not very.*
12. adipiscantur..... adipiscor, adeptus, 3, *to attain.*
13. stultitiae ..... stultitia, -ae, f., *folly.*
    inconstantia..... inconstantia, -ae, f., *inconsistency.*
14. perversitas ..... perversitas, -atis, f., *waywardness.*
    obrepere ..... obrepo, -psi, -ptum, 3, *to creep upon.*
    aiunt..... aio, v. defect. (*to say yes*), *to assert.*
    citius..... adv. cito, *quickly.*
15. qui..... adv. (abl. of qui), (*wherewith*), *how?*
18. agerent..... ago, ēgi, actum, 3 (*to drive*); of time, *to spend.*
    praeterita..... praeteritus, -a, -um, *past.*
19. effluxisset..... effluo, -xi, -xum, 3, *to flow away.*
20. permulcere ..... permulceo, -lsi, -lsum *or* -lctum, 2, *to soothe.*
    quocirca ..... adv., *wherefore.*
21. utinam ..... adv., *would that.*
24. veri simile ..... veri similis, -e (*like to the truth*), *probable.*
25. discriptae..... discribo, -psi, -ptum, 3 (*to write out*), *to plan.*
    actum ..... actus, -ūs, m., *act.*
26. inerti ..... iners, -rtis, adj., *lazy.*
28. bacis..... baca (*or* bacca), -ae, f., *a berry.*
    maturitate ..... maturitas, -tatis, f., *ripeness.*
    tempestiva ..... tempestivus, -a, -um, *seasonable.*
    vietum ..... vietus, -a, -um, (*withered*), *mellow.*
29. caducum ..... caducus, -a, -um, *about to fall.*
30. Gigantum ..... Gigas, -antis, m. (generally plur.), *giant.*
31. repugnare..... repugno, 1, *to struggle against.*
35. rationibus..... ratio, -onis, f. (*method*), *means.*
    ingravescentem ... ingravesco, 3, *to grow burdensome.*
39. molestum..... molestus, -a, -um (*annoying*), *troublesome.*
40. tamquam ..... adv., *as if, as it were.*

III.

2. querelis..... querela, -ae, f., *a complaining.*
   aequalium ..... aequalis, -e, *equal in age.*
3. paribus..... pār, -is, c., *an equal.*
   congregantur ..... congrego, 1, *to flock together.*
4. consularis..... consularis, -e, *of consular rank.*
5. fere ..... adv., *almost, nearly.*
6. carerent ..... careo, 2, *to be without.*
7. spernerentur ..... sperno, sprēvi, spretum, 3, *to despise.*
   coli ..... colo, colui, cultum, 3 (*to cultivate*), *to court.*

9. usu venirent ..... usu vĕnio, vēni, ventum, 4, *to happen.*
10. maioribus natu ... maior natu, used as comp. of senex, senis, *old.*
11. libidinum ..... libido, -dinis, f., *lust.*
12. laxatos ..... laxo, 1, *to set free.*
despicerentur ..... despicio, -spexi, -spectum, 3, *to look down upon.*
13. moribus ..... mos, moris, m., *manners, character.*
14. moderatis ..... moderatus, -a, -um, *restrained.*
inhumani ..... inhumanus, -a, -um, *uncivil.*
15. importunitas ..... inportunitas, -tatis, f. (*unsuitableness*), *unmannerliness.*
16. inhumanitas ..... inhumanitas, -tatis, f., *incivility, want of culture.*
17. fortasse ..... adv., *perchance.*
18. quispiam ..... indef. pron. quispiam; quidpiam, *some one.*
copias ..... copia, -ae, f. (in sing., *plenty*), *resources.*
20. contingere ..... contingo, -tĭgi, -tactum, 3, *to happen to.*
21. nequaquam ..... adv., *by no means.*
22. fertur ..... fero, tuli, latum, ferre; passive impersonal, *is said.*
Seriphio ..... Seriphius, -a, -um, (*a man*) *of Seriphos.*
23. iurgio ..... iurgium, -ii, n. (*a wrangling*), *dispute.*
24. splendorem ..... splendor, -oris, m. (*brightness*), *distinction.*
adsecutum ..... adsequor, -secutus, 3 (*to follow up*), *to attain.*
hercule ..... interjection, *by Hercules.*
25. clarus ..... clarus, -a, -um, *renowned.*
27. inopia ..... inopia, -ae, f. (*lack of wealth*), *poverty.*
29. omnino ..... adv. (*altogether*), *certainly.*
30. exercitationes ..... exercitatio, -onis, f., *a practising.*
32. mirificos ..... mirificus, -a, -um, *wonderful.*
eoferunt ..... eoffero (= effero), extuli, ēlatum, eoferre, *to bring forth.*
35. recordatio ..... recordatio, -onis, f., *reminiscence.*

IV.

1. recepit ..... recipio, -cēpi, -ceptum, 3 (*to take back*), *to recover.*
3. comitate ..... comitas, -tatis, f., *courtesy.*
condita ..... condio, 4 (*to flavour*), *to temper.*
4. grandem natu ..... grandis, -e natu, (*great by birth,*) *old.*
5. provectum ..... provectus, -a, -um, *advanced.*
7. adulescentulus ..... adulescentulus, -i, m., *a very young man.*
8. quaestor ..... quaestor, -ōris, m., *quaestor, paymaster.*
9. quadriennio ..... quadriennium, -ii, n., *a space of four years.*
magistratum ..... magistratus, -ūs, m., *office.*
11. suasor ..... suasor, -ōris, m., *a supporter* (*of a proposal*).
13. iuveniliter ..... adv., *youthfully.*
exsultantem ..... exsulto, 1 (*to leap forth*), *to be impetuous.*
14. molliebat ..... mollio, 4 (*to make soft*), *to wear away.*

14. familiaris ..... familiaris, -is, c., *friend.*
15. cunctando ..... cunctor, 1, *to delay.*
16. noenum..... (archaic word = ne unum), *not at all.*
18. vigilantia ..... vigilantia, -ae, f., *watchfulness.*
20. glorianti ..... glorior, 1, *to boast.*
22. praestantior..... praestans, -ntis, adj., *excellent.*
23. toga ..... toga, -ae, f., *the dress of a Roman civilian, civil life.*
iterum ..... adv., *a second time.*
24. quiescente ..... quiesco, -ēvi, -ētum, 3 (*to keep quiet*), *to be inactive.*
quoad ..... adv., *as far as.*
25. viritim ..... adv. (*man by man*), *to each separately.*
26. augur..... augur, -uris, m., *an augur, one who takes auspices.*
27. auspiciis ..... auspicium, -ii, n. (*a bird-watching*), *auspices.*
31. laudatio ..... laudatio, -onis, f., *eulogy.*
32. contemnimus ..... contemno, -tempsi, -temptum, 3, *to despise.*
35. notitia ..... notitia, -ae, f., *an acquaintance with.*
augurii ..... augurius, -a, -um, *of augury, augural.*
37. domestica..... domesticus, -a, -um (*domestic*), *belonging to one's own country.*
externa..... externus, -a, -um, *foreign.*
38. divinarem..... divino, 1, *to learn by divination.*
39. extincto ..... exstinguo, -nxi, -nctum, 3 (*to quench*), *to deprive of life.*

V.

1. quorsum ..... adv. (*whither*), *to what purpose.*
2. profecto ..... adv., *assuredly.*
nefas..... nefas, indecl., n., *a sin* (*against the gods*).
4. expugnationes ... expugnatio, -onis, f., *a taking by assault.*
pedestres ..... pedester, -stris, -stre (*on foot*), *by land.*
navales ..... navalis, -e (*on ship*), *by sea.*
6. eleganter ..... adv., *with refinement.*
9. inscribitur ..... inscribo, -psi, -ptum, 3 (*to write in*), *to entitle.*
10. quinquennium..... quinquennium, -ii, n., *a space of five years.*
11. Leontinus ..... Leontinus, -a, -um, *of Leontini.*
12. studio ..... studium, -ii (*zeal*), *pursuit.*
17. mentionem ..... mentio, -onis, f. (*a calling to mind*), *mention.*
19. senio..... senium, -ii, n., *old age.*
confectus ..... conficio, -fēci, -fectum, 3 (*to complete*), *to use up.*
25. lateribus ..... latus, -eris, n. (*flank*), *lungs.*
29. conplector ..... conplector, -plexus, 3 (*to embrace*), *to consider.*
reperio ..... reperio, -ri, -rtum, 4, *to find out.*
30. avocet ..... avoco, 1, *to call away.*

VI.

1. abstrahit ..... abstraho, -xi, -ctum, 3, *to withdraw.*
3. seniles ..... senilis, -e, *befitting old age.*
5. socer ..... socer, soceri, m., *father-in-law.*
8. accedebat ..... accedo, -cessi, -cessum, 3 (*to come to*), *to be added.*
caecus ..... caecus, -a, -um, *blind.*
9. inclinaret ..... inclino, 1, *to lean towards.*
10. foedus ..... foedus, -ĕris, n., *a treaty.*
13. antehac ..... adv. (*before this*), *erstwhile.*
dementes ..... demens, -ntis, *mad.*
flexere ..... flecto, -xi, -xum, 3 (*to bend*), *to swerve.*
viai ..... = viae, gen. of via, f., *way.*
15. exstat ..... exsto, exstiti, -stitum, 1 (*to stand forth*), *to exist.*
17. censor ..... censor, -ōris, m., *censor.*
20. versari ..... versor, 1, *to occupy oneself in.*
21. gubernatorem ..... gubernator, -ōris, m., *helmsman.*
22. malos ..... mālus, -i, m., *mast.*
scandant ..... scando, -di, -sum, 3, *to climb.*
23. foros ..... forus, -i, m., *gangway.*
cursent ..... curso, 1, *to run to and fro.*
sentinam ..... sentina, -ae, f. (*dregs*), *bilge-water.*
exhauriant ..... exhaurio, -hausi, -haustum, 4 (*to draw out*), *to bale out.*
24. clavum ..... clavus, -i, m. (*key*), *tiller.*
puppi ..... puppis, -is, f., *stern.*
28. orbari ..... orbo, 1, *to deprive of.*
augeri ..... augeo, auxi, auctum, 2, *to increase.*
29. tribunus ..... tribunus, -i, m., *tribune* (*non-commissione officer*).
legatus ..... legatus, -i, m., *legatus* (*colonel*).
31. praescribo ..... praescribo, -psi, -ptum, 3 (*to prescribe*), *to direct.*
33. vereri ..... vereor, 2, *to fear.*
desinam ..... desino, -sivi *or* -sii, -situm, 3, *to cease.*
34. excisam ..... excīdo, -cīdi, -cisum, 3 (*to cut down*), *to raze.*
palmam ..... palma, -ae, f. (*palm*), *reward for success.*
35. avi ..... avus, -i, m., *grandfather.*
reliquias ..... reliquiae, -arum, f. (*remains*), *that which is left undone.*
36. persequare ..... persequor, -secutus, 3, *to follow up.*
41. excursione ..... excursio, -onis, f. (*a rushing out*), *attack.*
42. saltu ..... saltus, -ūs, m. (*a leaping*), *a surprise.*
eminus ..... adv., *at a distance.*
comminus ..... adv., *hand to hand.*
46. amplissimum ..... amplus, -a, -um (*wide*), *important.*
48. labefactatas ..... labefacto, 1 (*to cause to totter*), *to weaken.*

50. cedo ..... cedo, cette, defect. imperative (*give me*) *tell me.*
cito ..... adv., *quickly.*
51. percontantur ..... percontor, 1, *to interrogate.*
53. proveniebant ..... provĕnio, -vēni, -ventum, 4, *to come forward.*
54. temeritas ..... temeritas, -tatis, f., *rashness.*
videlicet ..... adv. (*it may be seen*), *evidently.*

VII.

1. minuitur ..... minuo, -ui, -utum, 3 (*to lessen*), *to grow weak.*
9. oblitum..... obliviscor, -lītus, 3, *to forget.*
thesaurum ..... thesaurus, -i, m., *treasure.*
obruisset ..... obruo, -rui, -rŭtum, 3 (*to cover over*), *to bury.*
10. vadimonia ..... vadimonium, -ii, n., *surety, bail.*
11. iuris consulti ..... iuris consultus, -i, m., *a lawyer.*
12. pontifices ..... pontifex, -icis, m., *a pontiff.*
13. ingenia ..... ingenium, -ii, n., *natural ability.*
permaneat ..... permaneo, -nsi, -nsum, 2, *to remain to the end.*
16. tragoedias ..... tragoedia, -ae, f., *a tragedy.*
17. iudicium ..... iudicium, -ii, n., *law-court.*
19. interdici ..... interdico, -xi, -ctum, 3, *to forbid the use of.*
20. desipientem..... desipio, 3, *to be foolish.*
familiari ..... familiaris, -e (*belonging to the family*), *ancestral.*
21. fabulum ..... fabula, -ae, f., *a play.*
proxime ..... superl. adv. from prope, *last.*
30. obmutescere ..... obmutesco, -tui, 3, *to become silent.*
33. vicinos ..... vicinus, -i, m., *neighbour.*
familiares ..... familiaris, -is, c., *friend.*
39. serit ..... sero, sevi, satum, 3 (*to sow*), *to plant.*
saeculo ..... saeculum, -i, n. (*age*), *generation.*
prosint ..... prosum, -fui, prodesse, *to be of advantage to.*
43. prodere..... prodo, -didi, -ditum, 3 (*to give up to*), *to hand down to.*

VIII

3. edepol ..... interj. (*Pollux help me*), *in truth.*
8. vitiosius ..... vitiosus, -a, -um, *full of faults.*
9. senecta..... senecta, -ae, f., *old age.*
deputo ..... deputo, 1 (*to lop off*), *to consider.*
10. eumpse..... archaic acc. of ipse, ipsa, ipsud = ipsum, *he himself.*
17. languida ..... languidus, -a, -um (*slack*), *feeble.*
18. operosa..... operosus, -a, -um (*full of work*), *energetic.*
moliens ..... molior, 4 (*to set in motion*), *to plan.*
19. scilicet ..... adv., *of course.*
21. cotidie ..... adv., *daily.*

21. addiscentem..... addisco, -didici, 3, *to learn in addition to.*
23. arripui ..... arripio, -pui, -reptum, 3, *to seize upon.*
diuturnam ..... diuturnus, -a, -um, *long-continued.*
sitim ..... sitis, -is, f., *thirst.*
25. fidibus ..... fides, -is, f., generally plur. (*the lyre-strings*), *the lyre.*

IX.

5. Crotoniatae ..... Crotoniates, -ae, m., *of Croton.*
6. athletas..... athleta *or* -es, -ae, m. (*athlete*), *wrestler.*
curriculo ..... curriculum, -i, n., *race-course.*
7. lacertos ..... lacertus, -i, m., *the* (*human*) *shoulder.*
illacrimans ..... illacrimo, 1, *to weep.*
9. nugator ..... nugator, -oris, m. (*trifler*), *fool.*
10. nobilitatus ..... nobilito, 1, *to make famous.*
16. canorum ..... canorus, -a, -um, *melodious.*
18. decorus ..... decorus, -a, -um, *befitting.*
remissus ..... remissus, -a, -um (*not strained*), *easy.*
19. diserti ..... disertus, -a, -um, *eloquent.*
compta ..... como, -mpsi, -mptum, 3, *to adorn, make graceful.*
20. mitis ..... mitis, -e (*mild*), *gentle.*
nequeas ..... nequeo, -quivi, 4, *to be unable.*
22. stipata ..... stipo, 1 (*to crowd around*), *to accompany.*
24. officii ..... officium, -ii, n., *a duty.*
26. comitatu ..... comitatus, -ūs, m., *an escort.*
28. consenuerint ..... consenesco, -nui, 3 (*to grow old*), *to decay.*
29. defectio ..... defectio, -onis, f., *failing.*
31. effetum..... effetus, -a, -um, *worn out.*
32. apud ..... prep. gov. acc., *in the writings of.*
34. imbecilliorem ..... imbecillus, -a, -um, *feeble.*
8. sacerdotio..... sacerdotium, -ii, n., *priesthood.*

X.

2. praedicet ..... praedico, 1 (*to speak out*), *hold forth.*
4. insolens..... insolens, -ntis, adj. (*contrary to custom*), *boastful.*
5. melle..... mel, mellis, n., *honey.*
14. depugnavi ..... depugno, 1, *to fight hard.*
16. enervavit ..... enervo, 1, *to enfeeble.*
adflixit ..... adfligo, -xi, -ctum, 3 (*to beat against*), *to oppress.*
curia ..... curia, -ae, f., *the Senate-house.*
17. rostra ..... rostrum, -i, n., sing., *beak* (of a ship) plural, *the orators' pulpit* in the Forum.
clientes..... cliens, -ntis, c., *a client.*

18. hospites ..... hospes, -itis, c., *a guest.*
adsensus ..... adsentior, -sensus, 4, *to assent to.*
22. occupatus ..... occupatus, -a, -um, *engaged.*
23. utervis ..... indef. pron., utervis, utravis, utrumvis (*which you please of two*), *either.*
24. idcirco ..... adv., *on that account.*
26. nitatur ..... nītor, nīsus *or* nixus, 3, *to strive.*
27. stadium..... stadium, -ii, n., *a race-course.*
30. denique..... adv., *in short.*
34. tempestivitas ..... tempestivitas, -tatis, f., *seasonableness.*
35. ferocitas ..... ferocitas, -tatis, f., *impetuosity.*
38. avitus ..... avitus, -a, -um, *of one's grandfather.*
39. ingressus ..... ingredior, -gressus, 3, *to start on.*
41. operto ..... operio, -ui, -tum, 4, *to cover.*
42. siccitatem ..... siccitas, -tatis, f. (*dryness*), *firmness.*
44. pristini ..... pristinus, -a, -um (*former*), *original.*

XI.

2. vacat..... vaco, 1 (*to have leisure*), *to be free from.*
7. proprium ..... proprius, -a, -um, *peculiar to.*
8. valetudinis ..... valetudo, -inis, f. (*state of health*), *ill health.*
9. tenui..... tenuis, -e (*thin*), *feeble.*
10. exstitisset..... exsisto, -stiti, -stitum, 3 (*to stand forth*), *to arise.*
11. uberior ..... uber, -is, adj. (*fruitful*), *rich.*
12. aliquando ..... adv., *sometimes.*
15. compensanda ..... compenso, 1 (*to weigh with*), *to balance.*
17. cibi ..... cibus, -i, m., *food.*
potionis ..... potio, -onis, f., *drink.*
18. adhibendum..... adhibeo, 2, *to make use of.*
opprimantur ..... opprimo, -pressi, -pressum, 3, *to oppress.*
20. lumini ..... lumen, -inis, n. (*a light*), *a lamp.*
oleum ..... oleum, -ei, n., *oil.*
21. instilles..... instillo, 1, *to drop on.*
22. defatigatione ..... defatigatio, -onis, f., *weariness.*
ingravescunt ..... ingravesco, 3, *to grow heavy.*
23. comicos..... comicus, -a, -um, *of* (or *in*) *comedies.*
24. credulos ..... credulus, -a, -um, *credulous.*
obliviosos ..... oblivīosus, -a, -um, *forgetful.*
dissolutos ..... dissolutus, -a, -um, *lax.*
25. ignavae ..... ignavus, -a, -um, *slothful.*
somniculosae ..... somniculosus, -a, -um, *sleepy.*
25. petulantia ..... petulantia, -ae, f. (*freakishness*), *wantonness.*
28. proborum ..... probus, -a, -um (*upright*), *virtuous.*
deliratio ..... deliratio, -onis, f. (*wandering of mind*), *dotage.*
30. clientelas ..... clientela, -ae, f., *a body of dependants.*
31. intentum ..... intentus, -a, -um, *tightly strung.*
32. languescens ..... languesco, langui, 3, *to grow slack.*

35. vigebat ..... vigeo, 2, *to flourish.*
37. emancipata ..... emancipo, 1, *to hand over to another.*
42. monumenta ..... monumentum, -i, n., *a memorial.*
illustrium ..... illustris, -e, *famous.*
44. pontificium ..... pontificius, -a, -um, *pontifical.*
civile ..... civilis, -e, *civil.*
45. Pythagoreorum ... Pythagorei, -orum, m., *Pythagoreans.*
47. commemoro ..... commemoro, 1, *to call to mind.*
vesperi ..... (locative case of vesper, -eris, *or* eri, m.), *at evening.*
48. curricula ..... curriculum, -i, n. (*a race-course*), *a training-ground.*
desudans ..... desudo, 1 (*to sweat greatly*), *to fatigue oneself*
52. lectulus..... lectulus, -i, m., *couch.*
oblectaret..... oblecto, 1, *to please.*

XII.

1. vituperatio ..... vituperatio, -onis, f., *blaming.*
3. aufert ..... aufero, abstuli, ablatum, auferre, *to take away*
6. Tarentini ..... Tarentinus, -a, -um, *of Tarentum.*
7. capitaliorem ..... capitalis, -e (*affecting the caput*), *deadly.*
9. ecfrenate ..... adv., *in unbridled manner.*
10. incitarentur ..... incito, 1, *to spur on.*
proditiones ..... proditio, -onis, f. (*betrayal*), *treason*
11. eversiones..... eversio, -onis, f., *overthrowing.*
clandestina ..... clandestinus, -a, -um, *secret.*
colloquia ..... colloquium, -ii, n., *conference.*
12. facinus ..... facinus, -ŏris, n., *crime.*
14. stupra ..... stuprum, -i, n., *debauchery.*
flagitium ..... flagitium, -ii, n., *flagrant sin.*
15. inlecebris..... inlecebra, -ae, f., *allurement.*
25. detestabile ..... detestabilis, -e, *hateful.*
pestiferum ..... pestifer (*or* -ferus), -a, -um, *baleful.*
26. longinquior ..... longinquus, -a, -um, *long-continued.*
28. Caudino ..... Caudinus, -a, -um, *of Caudium.*
33. reperio ..... reperio, repperi, repertum, 4, *to find.*
quorsus ..... adv. (*to what place*), *to what purpose.*
38. praestringit ..... praestringo, -nxi, -ctum, 3 (*to bind fast*), *to blind.*
39. commercium ..... commercium, -ii, n. (*trafficking*), *intercourse.*
41. notandam ..... noto, 1, *to brand.*
42. exoratus ..... exoro, 1, *to entreat.*
43. scorto ..... scortum, -i, n., *a courtesan.*
securi ..... securis, -is, f., *axe.*
feriret ..... ferio, (ici), (ictum), 4 (*to strike*), *to behead.*
46. neutiquam ..... adv., *by no means.*
47. perdita ..... perditus, -a, -um (*ruined*), *abandoned.*

XIII.

11. devoverat ..... devŏveo, -vōvi, -vōtum, 2 (*to vow to*), *to devote to death.*
18. magnopere ..... adv., *greatly.*
19. epulis ..... epulum, -i, n., plur. -ae, -arum, f., *banquet.*
20. poculis ..... poculum, -i, n., *drinking-cup.* [c]
vinulentia..... vinulentia, -ae, f., *drunkenness.*
cruditate ..... cruditas, -tatis, f. (*rawness*), *indigestion.*
insomniis ..... insomnia, -ae, f., *sleeplessness.*
21. blanditiis..... blanditia, -ae, f., *allurement.*
22. escam ..... esca, -ae, f. (*food*), *bait.*
hamo ..... hamus, -i, m., *hook.*
25. conviviis ..... convivium, -ii, n., *entertainment.*
26. devicerat ..... devinco, -vici, -victum, 3, *to conquer completely.*
27. funali ..... funale, -is, n. (*a cord*), *a torch.*
tibicine..... tibicen, -cinis, m., *flute-player.*
30. sodales ..... sodalis, -is, c. (*companion*), *club-friend.*
sodalitates ..... sodalitas, -tatis, f. (*companionship*), *club.*
32. epulabar ..... epulor, 1, *to banquet.*
36. coetu ..... coëtus, -ūs, m., *a coming together.*
metiebar ..... metior, mensus, 4, *to measure.*
37. accubitionem ..... accubitio, -onis, f., *a reclining.*
epularem ..... epularis, -e, *of* or *at a banquet.*
39. compotationem ... compotatio, -onis, f., *a drinking together.*
40. concenationem ... concenatio, -onis, f., *a dining together.*

XIV.

5. aviditatem ..... aviditas, -tatis, f. (*longing*), *eagerness.*
6. indixisse ..... indico, -xi, -ctum, 3; bellum indicere, *to declare war.*
9. magisteria ..... magisterium, -ii, n., *the office of president.*
12. minuta ..... minutus, -a, -um, *small.*
rorantia..... roro, 1, *to bedew;* rorans, *dewy.*
refrigeratio ..... refrigeratio, -nis, f., *making cool.*
13. aestate ..... aestas, -tatis, f., *summer.*
vicissim ..... adv. (*on the other hand*), *in turn.*
hibernus ..... hibernus, -a, -um, *wintry, in winter.*
17. titillatio ..... titillatio, -onis, f., *tickling.*
18. desideratio ..... desideratio, -onis, f., *yearning for.*
20. veneriis..... venerius, -a, -um, *pertaining to Venus* or *love.*
21. istinc..... adv., *thence.*
agresti ..... agrestis, -e (*of the country*), *brutal.*
27. parvulis..... parvulus, -a, -um (*very little*), *paltry.*
30. cavea..... cavea, -ae, f. (*cavity*), *a tier of seats in the theatre.*
34. emeritis ..... emereo, 2 (*to deserve*), *to serve one's time.*

34. stipendiis ..... stipendium, -ii, n. (*pay for military service*), *campaign.*
35. ambitionis .... ambitio, -onis, f. (*canvassing*), *ambition.*
37. pabulum ..... pabulum, -i, n., *food.*
describere..... describo, -psi, -ptum, 3 (*to mark out*), *to draw a chart.*
42. defectiones ..... defectio, -onis, f. (*disappearance*), *eclipse.*
47. docuisset ..... doceo, 2, *to teach;* fabulam docēre, *to bring out a play.*
52. flagrantes..... flagro, 1 (*to blaze*), *to be aglow over.*
53. Suadae ..... Suada, -ae, f., *the Goddess of Persuasion.*
medullam .... medulla, -ae, f., *marrow.*
58. pariter ..... adv., *equally.*
59. versiculo ..... versiculus, -i, m., *a little verse.*
60. in dies ..... adv. (*from day to day*), *daily.*

XV.

2. incredibiliter ..... adv. (*incredibly*), *extraordinarily.*
5. usura ..... usura, -ae, f., *usury.*
9. gremio ..... gremium, -ii, n., *bosom.*
semen ..... semen, -inis, n., *seed.*
10. occaecatum ..... occaeco, 1 (*to make blind*), *to conceal.*
occatio .... occatio, -onis, f., *a harrowing.*
11. tepefactum ..... tepefacio, -feci, -factum, 3, *to make warm.*
vapore ..... vapor, -oris, m., *heat.*
12. diffundit ..... diffundo, -fūdi, fūsum 3 (*to scatter abroad*), *to expand.*
elicit..... elicio, -cui *or* -lexi, 3, *to draw out.*
herbescentem ..... herbesco, 3, *to grow into blade.*
13. viriditatem ..... viriditas, -tatis, f., *greenness.*
fibris ..... fibra, -ae, f., *a string, a fibre.*
sensim ..... adv. (*imperceptibly*), *gradually.*
adulescit .... adulesco, adolēvi, -ultum, 3, *to grow up.*
14. culmo ..... culmus, -i, m., *stalk.*
geniculato ..... geniculatus, -a, -um (*possessing little knees*), *jointed.*
vaginis ..... vagina, -ae, f., *sheath.*
pubescens..... pubesco, -cui, 3, *to grow to puberty.*
15. spici ..... spicum, -i, n., generally spica, -ae, f. (*a point*), *a tuft, an ear.*
16. morsus ..... morsus, -ūs, m. (*a biting*), *a pecking.*
17. vallo ..... vallum, -i, n., *a rampart.*
aristarum ..... arista, -ae, f., *the beard* or *awn of an ear of grain.*
vitium ..... vitis, -is, f., *vine.*
ortus..... ortus, -ūs, m. (*a rising*), *beginning.*
satus..... satus, -ūs, m., *a sowing.*
incrementa ..... incrementum, -i, n. (*increase*), *growth.*

19. requiem ..... requies, -ētis, -etem *or* -em, -ete *or* -e, f., *rest.*
oblectamentum ... oblectamentum, -i, n., *delight.*
21. fici ..... ficus, -i *or* -ūs, f. (*fig-tree*), *fig.*
tantulo ..... tantulus, -a, -um, *so small.*
grano ..... granum, -i, n., *grain.*
acini ..... acinus, -i, m. (*a juicy berry*), *a grape.*
vinaceo ..... vinaceus, -a, -um, *a grape-pip.*
23. truncos ..... truncus, -i, m., *stem, trunk.*
ramos ..... ramus, -i, m., *branch.*
malleoli ..... malleolus, -i, m. (*a small hammer*), *a mallet slip.*
plantae ..... planta, -ae, f., *a shoot.*
sarmenta ..... sarmentum, -i, n. (*a twig*), *a cutting.*
24. viviradices ..... viviradix, -icis, f., *a quickset.*
propagines ..... propago, -inis, f., *a layer of a plant.*
26. fulta ..... fulcio, fulsi, fultum, 4, *to prop up.*
27. claviculis ..... clavicula, -ae, f. (*a little key*), *a tendril.*
28. erratico ..... erraticus, -a, -um, *wandering.*
29. amputans ..... amputo, 1 (*to lop round*), *to prune.*
silvescat ..... silvesco, 3, *to run to wood.*
30. vere ..... ver, -is, n., *spring.*
31. articulos ..... articulus, -i, m., *a joint.*
32. gemma ..... gemma, -ae, f., *a bud.*
uva ..... uva, -ae, f. (*a cluster*), *grape.*
33. suco ..... sucus, -i, m. (*juice*), *moisture.*
augescens ..... augesco, 3, *to grow large.*
34. peracerba ..... peracerbus, -a, -um, *very sour.*
gustatu ..... gustatus, -ūs, m., *a tasting.*
dulcescit ..... dulcesco, -cui, 3, *to grow sweet.*
vestita ..... vestio, 4, *to clothe.*
35. pampinis ..... pampinus, -i, f., *a vine-leaf.*
tepore ..... tepor, -oris, m., *warmth.*
39. adminiculorum ... adminiculum, -i, n., *a prop.*
iugatio ..... iugatio, -onis, f., *a yoking* or *coupling.*
religatio ..... religatio, -onis, f., *a binding.*
propagatio ..... propagatio, -onis, f., *production by layers.*
41. inmissio ..... inmissio, -onis, f. (*a giving reins to*), *giving free scope to.*
42. fossiones ..... fossio, -nis, f., *a trenching.*
repastinationes ... repastinatio, -nis, f., *a repeated hoeing.*
43. stercorandi ..... stercoro, 1, *to manure.*
49. segetibus ..... seges, -etis, f. (*corn-field*), *standing corn, crop.*
pratis ..... pratum, -i, n., *meadow.*
arbustis ..... arbustum, -i, n., *copse.*
50. pomariis ..... pomarium, -ii, n., *orchard.*
51. pastu ..... pastus, -ūs, m., *a feeding.*
apium ..... apis, -is, f., *bee.*
examinibus ..... examen, -inis, n., *swarm.*
52. consitiones ..... consitio, -onis, f. (*a sowing*), *a planting.*

52. insitiones ..... insitio, -onis, f. (*a sowing on to*), *grafting.*
53. sollertius ..... sollers, -tis, adj., *ingenious.*

XVI.

3. ignoscetis ..... ignosco, -nōvi, -notum, 3, *to pardon.*
4. loquacior ..... loquax, -acis, adj., *talkative.*
5. vindicare ..... vindico, 1 (*to lay claim to*), *to set free.*
8. villam ..... villa, -ae, f., *a country house.*
contemplans ..... contemplor, 1, *to look upon.*
10. focum ..... focus, -i, m., *hearth.*
12. repudiati ..... repudio, 1, *to reject.*
16. aranti ..... aro, 1, *to plough.*
17. dictatorem ..... dictator, -oris, m., *dictator.*
18. magister equitum . *master of the horse, the Dictator's second-in-command.*
19. occupatum ..... occupo, 1 (*to seize beforehand*), *to anticipate.*
20. arcessebantur ..... arcesso, -ivi, -ītum, 3, *to summon.*
21. viatores ..... viator, -oris, m. (*wayfarer*), *courier.*
25. salutaris ..... salutaris, -e (*pertaining to safety*), *beneficial.*
26. saturitate ..... saturitas, -tatis, f., *fulness.*
29. assidui ..... assiduus, -a, -um (*unremitting*), *industrious.*
30. referta ..... refercio, -rsi, -rtum, 4, *to fill full.*
cella ..... cella, -ae, f., *store-room, cellar.*
vinaria ..... vinarius, -a, -um, *containing wine.*
olearia ..... olearius, -a, -um, *containing oil.*
penaria ..... penarius, -a, -um, *containing provisions*
31. locuples ..... locuples, -ētis, adj. (*well stored*), *rich.*
porco ..... porcus, -i, m., *swine.*
haedo ..... haedus, -i, m., *kid.*
agno ..... agnus, -i, m., *lamb.*
32. gallina ..... gallina, -ae, f., *hen.*
lacte ..... lac, -ctis, n., *milk.*
caseo ..... caseus, -ei, m., *cheese.*
33. succidiam ..... succidia, -ae, f. (*under cut*), *flitch.*
conditiora ..... conditus, -a, -um, *seasoned.*
supervacaneis ..... supervacaneus, -a, -um, *occupying leisure time.*
34. aucupium ..... aucupium, -ii, n. (*bird-catching*), *fowling.*
venatio ..... venatio, -onis, f., *hunting.*
36. olivetorum ..... olivetum, -i, n., *olive-yard.*
praecidam ..... praecīdo, -cīdi, -cīsum, 3 (*to cut off*), *to cut short.*
40. apricatione ..... apricatio, -onis, f., *a basking in the sun.*
41. salubrius ..... salubris, -e, *healthy.*
43. clavam ..... clava, -ae, f., *a club.*
pilam ..... pīla, -ae, f., *a ball.*
natationes ..... natatio, -onis, f., *swimming.*
44. lusionibus ..... lusio, -onis, f. (*a playing*), *an amusement.*
talos ..... talus, -i, m., *knuckle-bone.*
tesseras ..... tessera, -ae, f. (*a square*), *dice.*

XVII.

10. comem ..... comis, -e, *courteous.*
11. consaeptum ..... consaepio, no perf., -saeptum, 4 (*to hedge about*), *to enclose.*
12. consitum ..... consero, -sēvi, -situm, 3, *to plant.*
13. proceritates ..... proceritas, -tatis, f., *tallness.*
quincuncem ..... quincunx, -cuncis, m., *the five mark on dice,* ⁘
18. dimensus ..... dimetior, -mensus, 4, *to measure out.*
21. nitorem ..... nitor, -oris, m., *splendour.*
22. gemmis ..... gemma, -ae, f., *a gem.*
34. apex ..... apex, -icis, m. (*top*), *close.*
36. elogium ..... elogium, -ii, n. (*maxim*), *inscription.*
37. primarium ..... primarius, -a, -um (*of first rank*), *first.*
38. incisum ..... incīdo, -cīdi, -cisum, 3 (*to cut on*), *to carve on.*
44. nutu ..... nutus, -ūs, m., *nod.*

XVIII.

2. fundamentis ..... fundamentum, -i, n., *foundation.*
5. cani ..... cani, -orum, m. (adj., sc. capilli), *grey hairs.*
rugae ..... ruga, -ae, f., *a wrinkle.*
9. adpeti ..... adpeto, -īvi *or* -ii, ītum, 3 (*to seek after*), *to court.*
decedi ..... decedo, -cessi, -cessum, 3, *to make way for.*
assurgi ..... assurgo, -surrexi, -surrectum, 3, *to rise from one's seat.*
deduci ..... deduco, -duxi, -ductum, 3, *to escort from home.*
reduci ..... reduco, -duxi, -ductum, 3, *to escort back.*
consuli ..... consulo, -lui, -ltum, 3, *to ask advice.*
13. domicilium ..... domicilium, -ii, n., *home.*
14. nusquam ..... adv., *nowhere.*
19. consurrexisse ..... consurgo, -surrexi, -surrectum, 3, *to rise together.*
21. consessu ..... consessus, -ūs, m. (*a sitting together*), *an assembly.*
24. antecedit ..... antecedo, -cessi, -cessum, 3, *to go before.*
25. principatum ..... principatus, -ūs, m. (*the first place*), *precedence.*
27. anteponuntur ..... antepono, -posui, -positum, 3, *to place before*
30. inexercitati ..... inexercitatus, -a, -um (*unexercised*), *unpractised.*
histriones ..... histrio, -onis, m., *actor.*
corruisse ..... corruo, -rui, 3 (*to fall together*), *to break down.*
32. morosi ..... morosus, -a, -um, *peevish.*
anxii ..... anxius, -a, -um (*fretted*), *irritable.*
34. morositas ..... morositas, -tatis, f., *peevishness.*
37. fragili ..... fragilis, -e (*breakable*), *frail.*

37. offensio ..... offensio, -onis, f. (*a stumbling*), *offence.*
39. scaena ..... scaena, -ae, f., *the stage.*
41. diritas ..... diritas, -tātis, f. (*fierceness*), *severity.*
comitas ..... comitas, -tātis, f., *courteousness.*
42. coacescit ..... coacesco, coacui, 3, *to grow sour.*
46. viatici ..... viaticum, -i, n., *travelling money.*

XIX.

2. adpropinquatio ... adpropinquatio, -onis, f., *approach.*
13. aegrotant ..... aegroto, 1, *to be sick.*
29. Tartesiorum ..... Tartesius, -a, -um, *of Tartesus* (*Tarshish*).
30. Gadibus ..... Gades, -ium, f., *Cadiz.*
41. plaudite ..... plaudo, plausi, plausum, 3, *to applaud.*
44. verni ..... vernus, -a, -um, *of spring.*
47. demetendis ..... demeto, -messui, -messum, 3 (*to mow down*), *to reap.*
48. partorum ..... părio, pĕpĕri, partum, 3 (*to produce*), *to procure.*
51. emori ..... emorior, -mortuus, 3, *to die off.*
56. cruda ..... crudus, -a, -um, *unripe.*
57. evelluntur ..... evello, -velli, -vulsum, 3, *to pluck off.*
cocta ..... cŏquo, coxi, coctum, 3 (*to cook*); coctus, *ripe.*

XX.

9. coagmentavit ..... coagmento, 1, *to put together.*
10. aedificium ..... aedificium, -ii, n., *a building.*
11. conglutinavit ..... conglutino, 1, *to glue together.*
12. inveterata ..... inveterasco, -avi, 3, *to grow old.*
13. divellitur ..... divello, -velli, -vulsum, 3, *to tear asunder.*
21. faxit ..... archaic tense of facio, fēci, factum, 3, *to make*
32. incitaverunt ..... incito, 1, *to urge on.*
36. luit ..... luo, lui, 3 (*to wash away*), *atone for.*
ignominia ..... ignominia, -ae, f., *disgrace.*
43. extimescent ..... extimesco, -timui, 3, *to grow fearful.*

XXI.

6. compagibus ..... compages, -is, f. (*a fastening together*), *structure.*
9. demersus ..... demergo, -rsi, -rsum, 3, *to sink under.*
18. delibatos ..... delibo, 1 (*to take a taste of*), *to derive from.*

XXII.

22. relaxaverint ..... relaxo, 1, *to let loose.*
25. pulchritudine ..... pulchritudo, -inis, f., *beautifulness.*
inviolate ..... adv., *sacredly.*

XXIII.

3. patruum ..... patruus, -i, m. (*father's brother*), *uncle.*
20. obtusior ..... obtusus, -a, -um (*dull*), *foolish.*
22. aveo ..... aveo, 2, *to long for.*
25. recoxerit ..... recoquo, -coxi, -coctum, 3 (*to cook again*), *to re-make.*
26. largiatur ..... largior, -gītus, 4 (*to bestow*), *to grant.*
repuerascam ..... repuerasco, 3, *to become a boy again.*
27. cunis ..... cunae, -arum, f., *a cradle.*
vagiam ..... vagio, 4, *to wail.*
28. carceres ..... carcer, -is, m. (in sing. = *prison*), in plur. = *the barrier* or *starting-point in the race-course.*
calce ..... calx, calcis, f. (*chalk*), *the chalk-marked goal.*
34. commorandi..... commoror, 1 (*to tarry*), *to sojourn.*
35. devorsorium..... devorsorium, -ii, n., *an inn.*
37. conluvione ..... conluvio, -onis, f. (*sweepings*), *medley.*
41. crematum..... cremo, 1, *to burn.*
51. extorqueri ..... extorqueo, -torsi, -tortum, 2, *to wrest from.*
52. minuti ..... minutus, -a, -um (*little*), *little-minded.*
57. peractio ..... peractio, -onis, f., *completion.*
defetigationem ... defetigatio, -onis, f., *exhaustion.*

CICERO
DE SENECTUTE

A TRANSLATION

BY

W. F. MASOM, M.A. LOND. AND CAMB.
FELLOW OF UNIVERSITY COLLEGE, LONDON

AND

J. F. STOUT, B.A. CAMB.
FIRST CLASS HONOURMAN IN THE CLASSICAL TRIPOS

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CICERO DE SENECTUTE.

A TRANSLATION.

I.—1. "O Titus, if I shall have aided you at all, or lightened the anxiety which now, fixed in your breast, harasses and distracts you, will there be any reward?"—for I may address you, Atticus, in the same lines in which "that man, not of great property, but full of loyalty," addresses Flamininus. And yet I know for certain, that "You, O Titus," are not, like Flamininus, "thus harassed night and day"; for I am acquainted with the self-control and even balance of your mind, and I am well aware that you have brought home from Athens not only your surname, but culture and wisdom as well. And yet I suspect that you are at times too deeply affected by the same things by which I myself am. Consolation, however, for those matters is too weighty for a treatise like this, and must be put off to another time: at present I have determined to write something on old age, dedicated to you.

2. For I wish both you and myself to be eased of this burden of old age—I have it in common with you—which is either already pressing upon, or at any rate approaching us; although I know for certain that *you* at all events both bear and will bear it, as you do everything else, with self-control and wisdom. But as I wished to write something on old age, you kept coming into my mind as worthy of such a gift as either of us might equally use. To me, indeed, the composition of this book has been so pleasant, that it has not only wiped away all the annoyances of old age, but has even rendered old age mild and pleasant. Philosophy, therefore, can never be praised in a sufficiently

worthy manner, because, if a man were to obey it, he would be able to pass every period of life without discomfort.

3. Concerning all other matters, I have both spoken much and shall often speak; but this book which I have dedicated to you, is on the subject of old age. I have assigned the whole of the discourse not to Tithonus, as Aristo of Ceos did (for there would be too little authority in a mere legend), but to Marcus Cato, when an old man, in order that the discourse might have the greater weight; and at his house I represent Laelius and Scipio as expressing their wonder that he should so patiently bear old age, and him as replying to them. And if he shall seem to discuss matters more learnedly than he was accustomed to do in his own books, set it down to Greek literature, of which it is certain that he was a devoted student in his old age. But what need is there to say more? None: for Cato's own conversation shall now unfold all my views about old age.

II.—4. SCIPIO. It is my frequent custom to join Caius Laelius here in admiring your surpassing and indeed faultless wisdom in affairs generally, Marcus Cato, but especially in that I have never perceived old age to be burdensome to you. Now to most old men it is so wearisome, that they say they are supporting a burden heavier than Aetna.

CATO. You seem to me, Scipio and Laelius, to be astonished at a matter of no difficulty. To those men who have no aid in themselves towards living well and happily, every period of life is burdensome; but to those who seek all good things from within themselves, nothing can seem evil which the necessity of nature brings. In this class comes particularly old age, which all men are desirous to attain, and yet when they have attained it, they attack; so great is the inconsistency and waywardness of folly. They say that it creeps on more quickly than they had imagined. In the first place, who compelled them to form a wrong judgment? For in what way does old age steal more swiftly upon youth, than youth steals upon boyhood? In the next place, how would old age be less burdensome to them if they were in their eight hundredth year, than in their eightieth? For when the life they had passed through,

however long it might be, had once flowed away, no consolation would be able to soothe their foolish old age. 5. Wherefore if you are accustomed to admire my wisdom (would it were worthy of your esteem and my surname!) it is in this that I am wise, that I follow Nature, the best of guides, as a goddess, and am obedient to her. It is not probable, when the other parts of life have been well ordered, that the last act should have been neglected by her as by a lazy poet. But for all that, it was necessary that there should be some sort of end, and that that there should be, as in the berries of trees and the fruits of the earth, something mellow (so to speak) and ready to drop through seasonable ripeness; and this must be borne with cheerfulness by a wise man. For what else is a struggle with Nature but fighting in the manner of the giants against the gods?

6. LAELIUS. True: but Cato, you will have done a very great favour to us,—to answer for Scipio as well as myself—if, since we hope, or at any rate are willing, to become old men, we shall have learned long before from you by what conduct we may most easily be able to support the growing burden of age.

CATO. Indeed, I will do so, Laelius, especially if, as you say, it will be agreeable to each of you.

LAELIUS. We certainly wish, if it be not troublesome, Cato, to see what sort of place that is at which you have arrived; just as though you had finished some long journey upon which we also must enter.

III.—7. CATO. I will do my best, Laelius, for I have often been present at the lamentations of people of my own age; and equals, according to the old proverb, most readily flock together with equals. These things Gaius Salinator and Spurius Albinus, men who had been consuls and were nearly of my age, were wont to bewail, in the first place because they were without pleasures, without which they thought life to be not life at all, and secondly because they were despised by those by whom they had been accustomed to be courted. But they did not appear to me to be attacking the thing which really deserved attack. For if their grievance were brought about through the fault of old age, the same troubles would be my own and every other old man's ex-

perience; but I have known many of these whose old age has passed without a complaint, and who were men of such a character that they neither repined at having been freed from the bonds of the passions, nor were held in contempt by their friends. As a matter of fact, in all complaints of this kind the fault lies in a man's character, not in his age. For old men who are capable of self-control, and are neither surly nor uncultured, pass an old age that can be borne, while churlishness and want of culture embitter every period of life.

8. LAELIUS. It is as you say, Cato. Yet perchance some one will say that old age appears to you more easy to be borne on account of your influence and wealth and rank, while this cannot be the lot of many.

CATO. There is, indeed, Laelius, something in your argument, but by no means is the whole truth included in it. Just as Themistocles is said to have replied to a certain man of Seriphus in a dispute, on the latter declaring that Themistocles had attained distinction not through his own reputation, but through his country's: "By Hercules," he exclaimed, "if I had been a man of Seriphus I should never have been distinguished; nor, on the other hand, would you, had you been an Athenian." A similar statement may be made about old age. Old age, spent in extreme poverty, cannot be easy, even to a wise man; nor to a fool, can it, even in the greatest plenty, be other than burdensome. 9. Undoubtedly, Scipio and Laelius, the most suitable weapons of old age are the attainment and practice of the virtues: these, if cultivated at every time of life, bring forth wondrous fruits when you have lived long and well, not only because they never desert a man even in the last period of his life, (although that indeed is a most important matter), but also because the consciousness of a well-spent life, and the memory of many good deeds is most delightful.

IV.—10. When a youth, I was as fond of the aged Quintus Maximus, the general who recovered Tarentum, as if he had been of my own age; for there was in that man dignity tempered by courtesy, and old age had not changed his character. I began, it is true, to pay regard to him not when he was a very old man, but still when he was already

advanced in age; for he had been consul for the first time in the year after I was born, and with him when consul for the fourth time I, then quite a youth, marched to the camp before Capua as a common soldier, and five years after to Tarentum. Four years after this I was made quaestor, an office which I held in the consulship of Tuditanus and Cethēgus, at the time when he, now quite an old man, spoke in favour of the Cincian law concerning fees and presents. When quite old, he conducted wars like a young man, and by his dogged resistance wore down the youthful impetuosity of Hannibal. My friend Ennius has finely said of him: "By delay a single man retrieved for us our state. Not one whit did he value the popular gossip above our safety; therefore now, in after time, still brighter does the hero's glory shine." And truly, with what watchfulness and skill did he recover Tarentum! 11. When Salinator, who, after losing the town, had taken refuge in the citadel, was in my hearing boasting and speaking thus: "It was all through me, Quintus Fabius, that you recovered Tarentum," he answered, with a laugh, "Assuredly it was, for if you had not lost it, I should never have recovered it." Nor indeed was he more excellent in war than in civil life; for, when consul for the second time, he, in spite of the inactivity of his colleague, Spurius Carvilius resisted to the utmost of his power Gaius Flaminius, tribune of the people, who was for dividing into allotments the Picentine and Gallic territory, against the declared opinion of the senate; and when he was augur, he had the courage to say that those things were done with the best auspices which were done for the welfare of the state, and that those laws which were proposed to the injury of the state, were proposed in opposition to the auspices. 12. Many excellent qualities did I observe in that man, but nothing more deserving of admiration than the manner in which he bore the death of his son, a man of distinction who had been a consul. The funeral eulogy is in every one's hands; when we read it, what philosopher is there that we do not despise? Nor indeed was it in daylight alone, and under the eyes of his fellow-citizens, that he was great: he was still more admirable in private and at home. How brilliant was his conversation! What maxims he uttered!

How wide an acquaintance with ancient history and knowledge of the augural law he possessed! His familiarity with literature was, for a Roman, great; he used to keep in memory all wars, not only such as we have waged, but even those of foreign nations. At that time I used to enjoy his conversation with such eagerness, as though I were already divining what actually came to pass, that when he was gone, there would be no one from whom I could learn.

V.—13. Why have I spoken at such length about Maximus? Because you doubtless see that it is a sin to say that such an old age was miserable. All men, however, cannot be Scipios or Maximi, so as to dwell in memory upon the cities they have stormed, the battles they have fought by land and sea, the wars they have waged and the triumphs they have gained. But the old age of a life that is spent in repose and purity and refinement is also calm and mild: such as we have heard was Plato's, who died in his eighty-first year in the very act of writing; such as was that of Isocrates, who says he wrote the book entitled the *Panathēnaicus* in his ninety-fourth year, and who lived five years more. His master, Gorgias of Leontīni, completed one hundred and seven years without ever being idle in his own pursuit and occupation. When the question was put to him why he was willing to remain alive so long, he replied: "I have nothing for which to blame old age." A glorious answer, and one worthy of a learned man! 14. For it is their own vices and their own faults that the foolish lay to the charge of old age. Ennius, of whom I have just made mention, was not wont to do this:—"Just as a gallant steed, which has often won an Olympic victory in the last round of the course, now takes his rest, worn out with age." He compares his own old age to that of a gallant and victorious steed. You can well remember him, for it was nineteen years after his death that the present consuls, Titus Flamininus, and Manius Acilius, were elected; while he died in Caepio's consulship and Philippus' second, after I, at the age of sixty-five, had spoken in support of the law of Voconius with a loud voice and good lungs. At the age, however, of seventy, (for so many years did Ennius live,) he so endured those two burdens which are supposed

to be the greatest of all, poverty and old age, that he seemed almost to take actual delight in them.

15. Now, when I consider them in my mind, I find four causes why old age is thought to be wretched: one, because, as people assert, it calls us away from the transacting of public affairs: the second, because it renders the body feeble; the third, because it deprives us of almost all pleasures; the fourth, because it is not far distant from death. How important and how far just each of these causes is, let us, if it pleases you, inquire.

VI.—Old age draws us away from the transacting of public affairs. From what class of public affairs? Evidently from those which are carried on in youth and strength. Are there then no affairs belonging to old men, which may be managed by the mind, even when the body is infirm? Did Quintus Maximus effect nothing? Did Lucius Paulus, your father, and the father-in-law of that noble man my son, also effect nothing? And those other old men, the Fabricii, the Curii, the Coruncanii, did they do nothing, when they were protecting the commonwealth by their wisdom and influence? 16. Besides his age, Appius Claudius was blind; yet, when the opinion of the senate inclined to the making of peace and a treaty with Pyrrhus, he did not hesitate to utter those words which Ennius has expressed in the lines:—"Whither out of the road have your minds, which were wont erstwhile to stand upright, thus madly swerved?" The rest, too, of the speech he has rendered with the utmost dignity: for the poem is well known to you; and yet the speech of Appius himself still exists. And this speech he made seventeen years after his second consulship, when ten years had elapsed between the two tenures of office, and he had been censor before his former consulship. From these facts it is evident that at the time of the war with Pyrrhus he was quite old; and yet we have heard from our fathers that he made this speech. 17. Those, therefore, bring forward no valid argument, who deny that old age takes part in the transaction of public affairs, and they resemble men who should say that the pilot does nothing in getting the ship along, since some of the sailors are climbing the masts, others are running along the gangways,

others baling out the bilge-water, whilst he sits at his ease in the stern holding the tiller, and does not do what the young men do. As a matter of fact, he does much greater and better things. It is not by strength or speed or quick bodily motion that great things are achieved, but by wisdom, authority, and judgment; and old age is usually so far from being deprived of these, that it even possesses them in a greater degree. 18. But perhaps I, who both as common soldier, and as tribune, and as legate, and as consul, have been employed in different kinds of wars, now appear to you to be idle, when I do not carry on wars. Yet I prescribe to the senate what wars are to be carried on, and in what manner; against Carthage, which has for a long time been devising ill, I demand war long beforehand, and I shall not cease to feel apprehension about that city, until I learn that it has been rased to the ground. 19. Would that the immortal gods may keep these laurels for you, Scipio, that you may complete what was left undone by your grandsire! It is now three-and-thirty years since his death; but the memory of that hero, all the years that are to come will cherish. He died the year before I was censor, nine years after my consulship, when he had been, in my consulship, elected consul a second time. Would he, think you, if he had lived till his hundredth year, ever have regretted his old age? He would not be using rapid movements, or surprises, or spears at a distance, or swords hand to hand, but counsel, method and judgment. And if these faculties did not exist in old men, our ancestors would not have called the chief council an "assembly of elders." 20. Among the Lacedaemonians, in fact, those who hold the most honourable office are called by the name of "Elders," as in reality they are. But if you shall desire to read or hear about foreign history, you will find that the greatest states have been weakened by young men, but upheld and restored by old ones. "Tell me, how is it you have so quickly lost your state, great as it was?" Such is the inquiry they make in the poet Naevius' play called *School*. Other answers are given, and this especially: "There kept coming forward inexperienced orators, foolish youths." Rashness is, you see, the mark of life in its bloom, wisdom of life in its decline.

VII.—21. But, you argue, the memory grows feebler. I believe it does unless you practise it, or if you are by nature rather dull. Themistocles had mastered the names of all his fellow-citizens; do you therefore think that he, when he had advanced in age, was accustomed to greet as Lysimachus one who really was Aristides? I for my part know not only those who are alive, but their fathers and grandfathers; nor do I fear, as the proverb goes, that I shall lose my memory in reading tombstones: for by reading these very tombstones I come again into remembrance of the dead. Nor in truth did I ever hear of an old man forgetting the spot in which he had buried a treasure; they remember everything they have at heart—the sureties they have given, the people that owe money to them, and those to whom they are themselves in debt. 22. What of lawyers, pontiffs, augurs, philosophers when they are old? How much *they* remember! The old retain their wits, provided their earnestness and energy lasts; and this happens not only with men who are illustrious, and who have held high office, but also in a life of privacy and repose. Sophocles wrote tragedies up to the period of extreme old age; and when, owing to this pursuit, he seemed to be neglecting his property, he was summoned by his sons into court, in order that, just as according to our custom fathers who are ruining their property are wont to be removed from the management of their possessions, so in his case the judges might remove him from the control of his estate as though in his dotage. Then the old man is said to have read to the judges that play which he had in his hands and had last written, the *Oedipus Colōnēus*, and to have asked, whether that appeared to be the work of a man in his dotage; and when it had been read, he was acquitted by the votes of the judges. 23. In the case then of this man—of Homer, Hesiod, Simonides, Stesichorus—of those I before spoke of, Isocrates and Gorgias—of the chiefs among the philosophers, Pythagoras and Democritus—of Plato and Xenocrates—of Zeno and Cleanthes in after times, and of him whom you also have seen at Rome, Diogenes the Stoic—did old age compel these men to become silent in their pursuits? Was not, with all these men, activity in their pursuits of the same duration as their

life? 24. Well, to pass over those divine pursuits, I am able to name country-bred Romans from the Sabine land, neighbours and friends of mine, in whose absence scarcely any of the more important work is done on the farm, either as regards sowing, or reaping, or storing away the crops. And yet in other respects this is less surprising, for no one is so much of an old man as not to think that he can last a year; but these same men take pains in matters which they know do not concern them at all: "He plants trees, to benefit the next generation," as my friend Caecilius Statius says in *The Young Comrades*. 25. Nor does the husbandman, old though he be, hesitate to reply, to one who asks for whose benefit he is sowing: "For the immortal gods, who intended that I should not only receive these things from my ancestors, but should also hand them down to my descendants."

VIII. Caecilius writes more fitly about the old man who has an eye to the interests of the next generation, than the same poet does in the following lines: "In truth, old age, if thou shouldst bring with thee no other drawback when thou comest, this one is enough, that by living long a man sees many things which he likes not." He also sees many, I suppose, which he likes. Youth also often meets with those things which it does not like. But in the following lines the same Caecilius says what is still more at fault: "Then I for my part think this the most wretched thing about old age, that a man should feel at that season of life that he is troublesome to others." 26. But he is agreeable rather than troublesome; for just as wise men when old take pleasure in youths who are gifted with a good disposition, and the old age of those men who are courted and loved by youth becomes lighter, so do young men delight in the maxims of the old, by which they are guided to the pursuit of the virtues; nor am I aware that I am less agreeable to you than you are to me. However, you now see how old age is so far from being feeble and idle, that it is even laborious and ever doing or planning something—such things, that is to say, as have been each man's pursuit in his earlier life. What shall we say of those who even learn something fresh? So we see Solon boasting in his

verses: he declares that he is becoming an old man, while daily learning something new. So too with myself, who have learned Greek literature in my old age; indeed, I seized upon this study with such eagerness, longing as it were to satisfy a protracted thirst, that those very facts are known to me which you now see me using as examples. And when I heard that Socrates had done this in the case of the lyre, I should have liked to do so too (for the ancients used to learn to play on the lyre), but in their literature, at any rate, I have taken pains.

IX.—27. Neither do I now miss the strength of a young man—this was the second point about the faults of old age—any more than in my youth I used to feel the want of a bull's or an elephant's strength. It is proper that you should use what you have; and that, whatever you do, you should do it to the best of your ability. What utterance can be more despicable than that of Milo of Croton? When he was an old man and was gazing upon the wrestlers exercising themselves on the racecourse, he is reported to have looked at his arms and to have said with tears: "Alas! my muscles are already dead." Nay, fool, they are not so dead as thine own self, for thou didst never derive renown from thy real self, but from thy lungs and thine arms. Sextus Aelius never uttered such an expression, neither did Titus Coruncanius many years previously, nor did Publius Crassus more lately: by these men the laws were interpreted to their fellow-citizens; and their legal skill remained to their latest breath. 28. An orator, I am afraid, *does* grow feeble with old age, for his gift depends not on ability alone, but also on his lungs and bodily strength. No doubt the melodious tone of the voice does actually in some way become more brilliant in old age. I have not lost it even yet, and you see my years. Still, for all that, the proper style of speech for an old man is one of calmness and ease, and the graceful and gentle speech of an eloquent old man oft wins itself a hearing. And if you cannot do as much as this yourself, you can at least instruct a Scipio or a Laelius; for what is more agreeable than an old age surrounded by the zeal of youth? 29. Shall we not leave even such power to old age, that it can teach, train, and equip young men

for every department of duty? And what can be nobler than that task? To me, indeed, both Cnaeus and Publius Scipio, and your two grandfathers, Lucius Aemilius and Publius Africanus, used to seem quite blessed with their train of well-born youths; nor are any teachers of the liberal arts to be deemed other than happy, however much their strength has decayed and failed. And yet that very failure of strength is more often brought about by the faults of youth than by those of old age; for a lustful and intemperate youth transmits to old age a worn-out frame. 30. In Xenophon, Cyrus says in that speech which he delivered on his death-bed when very old, that he never felt that his old age had become feebler than his youth had been. I, as a boy, remember that Lucius Metellus, who, although he had been made chief pontiff four years after his second consulship, was head of that sacred college twenty-two years, enjoyed such vigorous strength at the very end of his life, that he never felt the loss of youth. It is not necessary for me to speak of myself, although garrulity is a privilege of old men and is granted to our time of life.

X.—31. Do you see how, in Homer, Nestor is for ever holding forth about his own virtues? Well, he was now seeing a third generation of men, and had no reason to fear that by proclaiming the truth about himself, he would appear either too boastful or too talkative. Indeed, as Homer says, "out of his mouth used to flow speech sweeter than honey"; and for this sweetness he stood in need of no bodily strength. Yet that famous chieftain of Greece nowhere wishes for ten men like Ajax, but like Nestor; and if this should happen to him, he does not doubt that Troy would soon perish. 32. But I return to myself. I am in my eighty-fourth year: I could wish for my part that I were able to make the same boast as Cyrus; still, I am able to say this, that, though I am not indeed possessed of the strength I had, either when a common soldier in the Punic war, or when a quaestor in the same war, or when consul in Spain, or when four years afterwards I fought as military tribune at Thermopylae in the consulship of Manius Glabrio, still, as you see, old age has not utterly enfeebled or crushed me; neither the senate-house, nor the platform, nor my

friends, nor my clients, nor my guests feel the loss of my strength. Nor have I ever admitted the truth of that old and much-praised proverb, which advises you "to become an old man early if you wish to be an old man long." Indeed, I would rather be an old man for a shorter length of time than be an old man before I was one in the course of nature. Therefore, up to the present, no one who has wished to have an interview with me has found me "not at home." 33. But, you will say, I have less strength than either of you. Well, you have not the strength of Titus Pontius, the centurion; is he therefore the more excellent man? Only let there be a right application of strength, and let each one strive as much as he is able; assuredly that man will not be possessed by a great regret for his loss of strength. At Olympia, Milo is said to have marched over the course carrying an ox on his shoulders. Would you then prefer that this strength of body, or Pythagoras' power of mind, should be given to you? In fine, make use of the blessing of youth while it is with you, and when it is gone, regret it not; unless, perchance, young men ought to regret their boyhood, and those somewhat farther advanced in life their youth. There is one fixed course of life, and one way of nature, and that a simple one; and to every period of life its appropriate character has been assigned, so that both the weakness of boys, and the impetuosity of youth, and the steadiness of settled years, and the ripeness of old age, contain in them something natural, which must be gathered in in its proper season. 34. I think that you know, Scipio, what your grandfather's guest-friend Masinissa is now doing at the age of ninety: how that, when he has entered on a journey on foot, he never mounts a horse at all; when on horseback, never dismounts; is induced by no rain or cold to go with covered head, and possesses the greatest wiriness of body; and how he thus performs all the duties and functions of a king. Exercise and self-restraint can therefore preserve, even in old age, somewhat of our original strength.

XI. Bodily strength does not exist in old age. Neither is bodily strength demanded from old age, and therefore both by laws and customs our time of life is free from those duties which cannot be supported without bodily strength. Accord-

ingly not only are we not forced to do what we are not able, but we are not even forced to do as much as we are able. 35. But, you say, so feeble are many old men, that they are not able to perform any function required by duty or by any sphere of life. But this is a drawback not peculiar to old age, but one shared with it by weak health. How feeble was the son of Publius Africanus, who adopted you! What feeble health he had, or rather no health at all! And if this had not been so, in him would have arisen a second luminary of the State, for to his father's greatness of mind a richer fund of learning had been added. How then is it wonderful if old men are weak sometimes, seeing that even young men cannot escape that misfortune? We must make a stand, Laelius and Scipio, against old age, and its drawbacks must be atoned for by perseverance; we must fight against old age just as we fight against the force of disease. 36. We must have regard for our health; moderate exercise must be taken, only just so much food and drink used that the strength may be recruited, not oppressed. Nor indeed must the body alone be assisted, but the intellect and the soul, and in a much greater degree; for these also, unless you drop oil on them as on a lamp, are extinguished by old age. And while our bodies grow heavy with the weariness caused by exercise, our minds are rendered buoyant by activity. For as to those whom Caecilius calls "foolish old men of comedy," by these he means the credulous, the forgetful, the dissolute—faults which belong not to old age, but to a lazy, indolent, and sleepy old age. Just as wantonness and lust are faults rather of the young than the old, yet not of all young men, but of those only who are not virtuous, so that foolishness of old age, which is usually called "dotage," is a mark of worthless old men, and not of all. 37. Four sturdy sons, five daughters, a great household, and numerous bodies of clients did Appius rule, though he was both blind and old; for he used to keep his mind tightly strung like a bow, and did not languish and sink under the weight of age; he exercised not merely influence, but absolute command over his household; his slaves feared him, his children revered him, and all held him dear; in that household the manners and discipline of our forefathers held sway. 38. Indeed, old age is

only honourable if it asserts itself, and maintains its rights, and has passed under no one's control, and to its last breath bears rule over its dependants. For, just as I approve of a youth in whom there is something of the old man, so do I approve of an old man in whom there is something of the youth; and the man who aims at this will possibly be old in body, but never in mind. I have in hand the seventh book of my *Antiquities*; I am collecting all the materials of our ancient history; I am just at this precise time revising my speeches in all the famous cases I have defended; I am dealing with the augural, pontifical, and civil law; in addition, I am much engaged in Greek literature; and, after the fashion of the Pythagoreans, for the sake of exercising my memory, whatever I have said, heard, and done, during the day, I repeat to myself at evening. These are the exercises of the intellect, these the training-grounds of the mind; and as I perspire and toil over these, I do not greatly miss my bodily vigour. I act as counsel to my friends, I come into the Senate often, and of my own motion bring forward questions which I have deeply and long considered, and these I support by strength of mind, not of body. And if I were unable to accomplish these, my couch would still give me pleasure as I pondered over those very things, which I was no longer able to do; but that I am able, is the result of my past life. A man who lives entirely in these pursuits and toils, does not notice when old age creeps upon him. In this way his life wanes gradually and imperceptibly; it is not suddenly broken, but fades away with lapse of years.

XII.—39. We come now to the third reason for blaming old age, which is that people say it is destitute of sensual pleasures. O glorious gift of age, if indeed it takes that away from us, which is the greatest fault of youth! Listen, my excellent young friends, to the old-time speech of Archytas of Tarentum, a peculiarly great and illustrious man, which was imparted to me when I was at Tarentum in my youth with Quintus Maximus. He used to declare that no more deadly plague had been inflicted on man by nature, than the pleasure of the body, to gratify which our hot passions were incited blindly and uncontrollably. 40. Hence, he asserted, came treason to one's fatherland, and the

overthrow of states, and secret conferences with the enemy. There was, in fine, no crime, no evil deed, to undertake which the lust of pleasure did not drive men. Debauchery, adultery, and every such sin, was set in motion by no other allurements than those of pleasure; and since nature or some god had given nothing to man more excellent than intellect, nothing was so hostile to this divine present and gift as pleasure. 41. For when lust was the master there was no room for self-restraint, nor in the despotic realm of pleasure was virtue able to obtain a foothold. And that this might be the better understood, he used to beg you to imagine some one stimulated by a bodily pleasure, the greatest that could possibly be enjoyed; to no one, he thought, would it be a matter of doubt, that so long as he was in this state of delight, he would be able to revolve nothing in thought, to attain nothing by reasoning or imagination. Wherefore, he said, there was nothing so detestable and so baleful as pleasure, inasmuch as, when it was more intense and more protracted than usual, it extinguished all the light of the mind. That Archytas held this conversation with Gaius Pontius the Samnite (the father of him by whom Spurius Postumius and Titus Veturius, our consuls, were defeated in the battle of the Caudine Forks), Nearchus of Tarentum, my host, (who throughout had remained faithful to the Roman people) used to say he had heard from older men; moreover, as he asserted, Plato the Athenian was present at that discourse, and I find that he came to Tarentum in the consulship of Lucius Camillus and Appius Claudius. 42. To what end have I told this story? In order that you might perceive that, even if we were not able to reject pleasure through reason and wisdom, great thanks should be paid to old age, in bringing it to pass that that should not give us pleasure which we ought not to do.

For pleasure hampers deliberation, is hostile to reason, and so to speak, blinds the eyes of the mind, nor has it any relations with virtue. I acted reluctantly in expelling from the Senate Lucius Flamininus, brother of that very brave man Titus Flamininus, seven years after he had been consul; but I thought that his depraved conduct ought to be branded. For that man, when he was in Gaul during

his consulship, was prevailed upon, at a banquet, by a courtesan, to behead one of a number of persons who were in chains, and condemned on a capital charge. In the censorship of his brother Titus, who had been in office just before me, he escaped. So infamous and outrageous an act of lust, however, could by no means be approved of by myself and Flaccus, seeing that it combined individual shame with national disgrace.

XIII.—43. I have often heard from my elders, who said that in their turn they, in boyhood, had heard it from old men, that Gaius Fabricius was wont to wonder, because when present as envoy in King Pyrrhus' camp, he had heard from Cineas, the Thessalian, that there was an individual at Athens, who professed to be a philosopher, and yet asserted that all things which we did were to be measured by the standard of pleasure; and that, hearing this from him, Manius Curius and Titus Coruncanius were accustomed to wish that the Samnites and Pyrrhus himself might be persuaded of this, so that they might the more easily be conquered, when they had given themselves up to pleasures. Manius Curius was contemporary with Publius Decius, who five years before the consulship of the former had in his fourth consulship devoted himself to death for his country. Fabricius was acquainted with this Decius, and so was Coruncanius; and both of these men, from their own lives, and from the deed of him of whom I speak—Decius—concluded that there certainly was something beautiful and excellent by nature, which was coveted on its own account, and which, with a contempt for and disregard of pleasure, all good men pursued. 44. Why then do I say so much about pleasure? Because not only is it no cause for blame, but even the highest praise of old age, that it desires no pleasures very much. Old age lacks banquets, and tables heaped with luxuries, and frequent cups; it therefore also lacks drunkenness, and indigestion, and sleeplessness. But if we must allow something to pleasure, since we do not easily resist its allurements (beautifully indeed does Plato call pleasure "the bait of evils," inasmuch as by it, in fact, men are caught like fishes), although old age is without extravagant banquets, still it can feel pleasure in modest

entertainments. Gaius Duellius, the son of Marcus, the first man who had been victorious over the Carthaginians by sea, I used often in my boyhood to see returning from a dinner when an old man: he used to take delight in a multitude of torches and flute-players, things which he, without any precedent and though not holding office, had arrogated to himself: so much indulgence did his fame confer on him. But why do I speak of others? Let me now turn back to myself.

45. First of all, I have always had club-friends. Now, clubs were established during my quaestorship, when the Idaean rites of the Great Mother had been adopted. I used, then, to feast with my club-friends altogether in moderation it is true, but still there was a kind of ardour belonging to that time of life; but as life advances, all things become day by day more subdued. For the delight arising from the banquets themselves I used not to measure by the pleasures of the body, so much as by the coming together of friends and our conversation. For well did our ancestors call the reclining of friends at a banquet, because it brought with it a union of life, by the name "living together"; better than the Greeks do, who call this same thing sometimes "drinking together," sometimes "dining together"; so that what is of least importance in that kind of pleasure they appear most to approve of.

XIV.—46. I, indeed, on account of the pleasures of conversation, take delight even in banquets that begin early, and that not only with those of my own age, of whom very few remain, but also with men of your age, and with yourselves; and I give great thanks to old age, which has increased my eagerness for conversation, while that for eating and drinking it has taken away. But if even these things give pleasure to any one (that I may not appear to have proclaimed a war against pleasure, of which perhaps there is a certain amount agreeable to nature), I am not aware that old age is, even in those pleasures, without the power of enjoyment. Certainly I feel pleasure in the appointment of masters of the drinking as established by our ancestors; and in the discussion, which according to the custom of our forefathers is introduced by the Head of the

table over the wine, and in small and trickling cups, as we find in the Symposium of Xenophon; and in cooling the wine in summer, and again in either the sunshine or the fire in winter. These pleasures I am wont to obtain even when at my Sabine villa, and every day I make up a banqueting party of my neighbours which we continue with varied talk to as late an hour of the night as we possibly can. 47. But, you say, the tickling of pleasures, so to speak, is not so great in old men. Quite so: but neither is the yearning for them so great, and nothing is troublesome for which you do not feel a yearning. Well did Sophocles reply, when some one asked of him, now advanced in years, whether he still indulged in the pleasures of love: "Heaven forbid!" he answered, "I have gladly made my escape from them as from a brutal and savage master." For to those who are fond of such things, it is troublesome, perhaps, and annoying to do without them, but to those who are satisfied and filled it is more delightful to want than to enjoy them. And yet he does not want them, who does not regret them; therefore this absence of regret I pronounce to be the more delightful thing. 48. But even if the heyday of life enjoys those very pleasures with greater zest, in the first place the things are paltry which it enjoys, as I have said before; and in the next place it enjoys pleasures of which age, even if it does not possess them in abundance, is not entirely destitute. As the spectator who looks on in the lowest tier is more delighted with Ambivius Turpio, yet he also is delighted who is in the topmost; in the same way youth, by viewing pleasures close by, gets perhaps more gratification, but old age which views them at a distance is gratified as much as is necessary. 49. How much it is worth, that the mind, having, so to speak, served through the campaigns of lust, ambition, strife, enmity and every passion, should be with itself, and, as the saying is, should dwell with itself! And if it has some kind of food, so to speak, consisting of study and learning, nothing is more agreeable than an old age of leisure. We used to see Gaius Galus, the intimate friend of your father, Scipio, engaged in measuring out, I may almost say, the heavens and the earth. How often did daylight surprise him when he had begun to draw some chart or

other at night! How often did night surprise him when he had begun in the morning! How it used to delight him to predict to us the eclipses of the sun and moon long before they occurred! 50. What shall we say in the case of pursuits which are more trifling indeed, but still require keenness of intellect? What delight did Naevius take in his Punic War! What delight Plautus took in his *Truculentus* and his *Pseudŏlus*! I have even seen Livius in his old age; for he, though he had brought out a play in the consulship of Cento and Tuditanus, six years before I was born, continued to live even to the time of my youth. Why should I speak of Publius Licinius Crassus' study of the pontifical and civil law, or of that of Publius Scipio here, who within these few days has been made chief pontiff? And all these whom I have mentioned, I have seen aglow in these pursuits, though old men; but as to Marcus Cethegus, whom Ennius has rightly called "the Marrow of Persuasiveness";—with what zeal did we use to see him occupied in the practice of oratory, even in his old age. What are therefore the pleasures arising from feasting or gaming or debauchery that are fit to be compared with these pleasures? And these indeed are the pursuits of learning, which, with the wise and well trained, increase along with their age; so that Solon does himself honour by the expression which as I said before he uses in a certain verse, "that he was growing old while daily learning many things fresh." Than this pleasure of the mind no pleasure assuredly can be greater.

XV.—51. I come now to the pleasures of farmers, in which I take extraordinary delight. They are not hampered by any sort of old age, and appear to me to approach nearest to the perfect life of the wise man. For they have to do with the earth, which never refuses to obey our commands, and never gives back without usury what it has received, but returns it sometimes with less, more often with greater interest. And yet, for my part, it is not the produce alone, but also the powers and nature of the earth itself that give me pleasure. When the earth has received the scattered seed in its subdued and conquered breast, it first of all imprisons and hides it; from which concealment, the process of harrowing,

which brings this about, has derived its name; next, when the seed has been warmed by the soil's own heat and pressure, the earth expands it and lures from it the green blade. And this, resting on the fibres of the roots, gradually shoots up, and raised upon its jointed stalk, is enclosed in sheaths, being now, so to speak, at the age of puberty. And when it has emerged from these, it spreads its fruit, consisting of an ear, built up in due order, and is protected against the peckings of the smaller birds by a fence of awns. 52. Why should I speak of the beginning, the sowing, and the growth of vines? To let you know the repose and diversion of my old age, I can never have enough of this pleasure. I pass by the innate force of all things, which are produced from the earth; which from so tiny a grain of the fig, or from the pip of a grape, or from the extremely diminutive seeds of other fruits or roots, is able to generate such huge trunks and branches. Truncheons, shoots, cuttings, quick-sets, layers, do not these afford delight, combined with wonder, to everybody? The vine, which by nature is ready to fall, and unless supported, sinks to the ground, in order to raise itself up, embraces with its tendrils, as though they were hands, whatever it has met with. As it creeps along with manifold and wandering course, the skill of the husbandmen, pruning it with the knife, restrains it from running to wood with its shoots and spreading in all directions with too great luxuriance. 53. And so, at the beginning of spring, in those branches which are left, there springs up at the joints, so to speak, of the shoots, what is called a bud, from which the nascent grape shows itself. And this, getting increase from the moisture of the earth and the heat of the sun, is at first very sour to the taste, but when it has matured it becomes sweet, and arrayed in its young leaves does not lack moderate warmth, and yet keeps off the excessive heat of the sun. Than this what can be in its fruit more delightful and in its aspect more beautiful? As I said before, not only its usefulness, but its cultivation and very nature delights me; so, too, do the rows of supports, the coupling of the upper shoots, the binding of the vine to the framework, its production by means of layers, the cutting off of some shoots which I have mentioned, and the giving free scope to others. Why should

I bring forward the watering of the ground, the trenching and repeated hoeing of the soil by which the earth becomes much more productive? 54. Why speak of the usefulness of manuring? I have treated of it in that book which I have written concerning rural life. Learned Hesiod has not said a single word about this matter, though he was writing about the cultivation of the land, but Homer, who, as it appears to me, lived many generations before him, represents Laertes soothing the regret which he felt for his son's absence by tilling the land, and he represents him as manuring it. Nor indeed is it on account of the crops alone and the meadows and the vineyards and the plantations that rural life is delightful, but also for the gardens and orchards, and for the feeding of cattle, the swarms of bees, and the variety of every kind of flowers. Nor is it plantings alone that give delight, but graftings as well, than which agriculture has discovered nothing more ingenious.

XVI.—55. I might enlarge upon the many amusements of country life, but I feel that what I have actually said has been somewhat long. But you will forgive me, for I have been carried away by my love of rural life, and moreover old age is naturally (that I may not seem to exempt it from all faults) a little inclined to garrulity. In this kind of life, accordingly, Manius Curius, after triumphing over the Samnites, the Sabines, and Pyrrhus, spent the end of his life. As I gaze upon his country house (for it is not far distant from my own dwelling), I cannot sufficiently admire either the self-control of the man himself or the moral discipline of the times. When the Samnites had brought a great mass of gold to Curius as he sat by his fireside, they were repulsed by him, for he said that it did not seem to him glorious to possess gold, but to bear rule over those who possessed it. Could so high a spirit bring about an old age that was other than pleasant? 56. But—not to digress from my subject—I come to farmers. At that time senators, that is old men, used to live on their farms, inasmuch as Lucius Quinctius Cincinnatus was at the plough when tidings were brought to him that he had been created dictator. By his orders, when dictator, his master of the horse, Caius

Servilius Ahala, anticipated and slew Spurius Maelius when aiming at kingly power. Curius and the rest of the old men used to be summoned from the farmhouse to the Senate; from which fact those who used to summon them were called "couriers." Was then the old age of those men to be pitied, who used to take delight in the cultivation of land? In my opinion, indeed, I am inclined to think that no life can be happier, and that not merely in point of duty in that the cultivation of land is a benefit to the whole race of man, but also in point of the delight about which I have spoken, and its fulness and abundance in respect of all things which pertain to the food of men and the worship of the gods; so that, since some desire these things, we get back into the good graces of pleasure. For the wine-cellar, the oil-casks, the pantry also of a good and industrious master are always well filled; his whole farmhouse is overflowing with wealth, and abounds in pigs, kids, lambs, hens, milk, cheese, and honey. Further, farmers themselves call their garden a second flitch. What gives a greater relish to these things, by the employment of spare time, is fowling and hunting. 57. Why should I say more about the greenness of meadows, or the rows of trees, or the beauty of vineyards and olive-grounds? I will cut the matter short; nothing can be more fruitful in point of usefulness, or fairer in point of beauty than a well-tilled farm. And to the enjoyment of this, old age is so far from an hindrance, that it rather invites and allures us thereto. For where can that time of life be better warmed by basking in the sun or by the fire, or in turn be more healthfully refreshed in the shades or by a stream? 58. Let the young, therefore, keep to themselves their arms, horses, spears, their clubs, and balls, their swimmings and races; let them leave out of all their amusements only the knucklebones and dice to us old men; yet even here let them do as they please, since old age can be happy without these things.

XVII.—59. For many purposes the books of Xenophon are very useful. Continue to read them diligently, I pray you, as you are doing. In what eloquent terms is agriculture praised by him in that book which deals with the management of a man's property, and which is entitled the

Œconomicus! And that you may understand that nothing appears to him so kingly as the pursuit of agriculture, Socrates in that book discourses with Critobulus about Cyrus the Younger, king of the Persians, a man distinguished both by his intellect and the glory of his empire. When Lysander the Lacedaemonian, a man of the highest worth, had come to Sardis to visit him, and had brought him presents from the allies, he was in other respects courteous and polite to Lysander, and moreover showed to him a certain enclosed piece of ground planted with care. And when Lysander was admiring both the tallness of the trees, and the rows arranged in quincunx, and the well-ploughed and clean soil, and the sweetness of the perfumes which were exhaled from the flowers; he then said that he wondered not merely at the painstaking but also at the skill of the man by whom these grounds had been measured out and arranged. Cyrus replied: "Indeed, it was I who measured out all these grounds; the rows are mine, the arrangement is mine also; moreover, many of these trees were planted by my own hand." Then Lysander, gazing upon his purple robe, and the splendour of his person and his Persian costume adorned with much gold and many jewels, said: "In truth, O Cyrus, they say with justice that you are well off, since with you fortune has been joined to merit." 60. This fortune then it is granted old men to enjoy, nor does age hinder us from retaining the pursuit both of other things and especially that of cultivating the land up to the very end of old age. We have heard that Marcus Valerius Corvinus continued this pursuit until his hundredth year, since, when his prime of life had been spent, he lived in the fields and tilled them; between his first and sixth consulship six-and-forty years intervened. Thus, as long a period of life as our ancestors considered to reach up to the beginning of old age, just so long did his career of office extend: and the close of his life was so far happier than the middle, that it had more of authority, less of toil; and authority is the crown of old age. 61. How great was the authority of Lucius Caecilius Metellus, and of Aulus Atilius Calatinus, in whose honour this epitaph has been written: "Very many nations agree that this man was the first of all the people"!

The line is well known, and is carved on his tomb. Justly then was he influential, since the verdict of all men was unanimous in his praise. What a man have we seen recently in Publius Crassus, the chief pontiff! What a man still later in Marcus Lepidus, also invested with that priestly office! Why should I speak of Paulus or Africanus, or, as I have already done, of Maximus—men with whom authority resided not merely in their declared opinion, but in their very nod! Old age, especially the old age of one who has held office, wields so great authority, that this is of more value than all the pleasures of youth.

XVIII.—62. Remember, however, that, everywhere throughout my speech, I am praising such an old age as has been established upon the foundations of a virtuous youth. Hence follows what I once asserted with the hearty assent of all present, that old age was wretched if it had to defend itself with an apology. Neither grey hairs nor wrinkles can suddenly snatch authority, but early life spent with honour reaps the fruits of authority at the last. 63. Trivial and common though they seem, the following observances are signs of honour—to be greeted, to be courted, to have way made for one, to have others rise from their seats, to be escorted from home, to be attended back, to have one's advice sought; attentions which both among us and in other states are the more carefully observed the more cultivated a people is. They say that Lysander the Lacedaemonian, of whom I have just made mention, was accustomed to say that Lacedaemon was the most honourable abode for old age; for nowhere is so much deference paid to age, nowhere is old age more respected. Further, the story has been handed down, that when a certain man of advanced years had entered a theatre at Athens during the games, a place was nowhere in all that vast assembly offered to him by his own fellow-citizens. When, however, he had approached the Lacedaemonians, who, as being ambassadors, had taken their seats together in a particular place, they are said to have all risen together in his honour, and to have welcomed the old man to sit down. 64. And when a long burst of applause had been bestowed on them by the whole assembly, one of them remarked that the Athenians knew what was

right, but were unwilling to do it. There are many customs in your college which are excellent, but this about the matter in hand is especially so,—that according as a man surpasses another in years, he has precedence in speaking, and that the older augurs are placed not only before those who are superior to them in rank, but also before those who are actually in command. What pleasures of the body, then, are to be compared with the rewards of authority? Those who have nobly used their authority, seem to me to have acted out the drama of life to the end, and not, like unpractised players, to have broken down in the last act. 65. But, you say, old men are peevish and irritable and passionate and surly. If we look into the matter, they are covetous as well; but these are faults of character, not of old age. And yet peevishness and those faults which I have mentioned have some excuse, one which, though not indeed adequate, is yet such as it may seem possible to admit: they fancy they are being neglected, despised and ridiculed, and moreover, in the case of a frail body every offence is annoying. All these faults, however, are softened by good dispositions and qualities, and that can be seen both in actual life, and also on the stage from the brothers who appear in the *Adelphi*. What severity in the one, what gentleness in the other! So stands the case; for just as it is not every wine, so it is not every nature, that grows sour with old age. Seriousness in old age I approve of, but this, like everything else, in a moderate degree; sourness by no means. 66. But as to what avarice means in an old man, I do not understand: can anything be more absurd than, in proportion as less of the journey remains, to seek so much more provisions?

XIX. There remains the fourth reason, which seems most of all to torment and keep in anxiety our time of life, namely, the near approach of death, which assuredly cannot be far away from old age. O wretched old man, who shall not have seen in so long a life that death is to be despised! Either death ought to be looked upon with entire indifference, if it completely quenches the light of the soul; or it ought even to be longed for, if it leads the soul to a place where it is destined to be immortal; and assuredly no third alternative

can be found. 67. Why, therefore, should I fear if I am going to be either not miserable after death or even happy? And yet who is so foolish, however young he may be, as to be quite certain that he will live till evening? Nay, that time of life has many more chances of death than our own: men fall into diseases more easily when young, their sickness is more serious, their cure is attended with greater pain. Therefore few arrive at old age; and if this had not so fallen out, our lives would have been better and wiser. For intelligence, method, and judgment dwell in the aged; if there had been no old men, no states would have existed at all. But I return to the imminence of death. How can this be a charge against old age, since you see that it is common to youth as well? 68. I found in the case of my noble son, you in that of your brothers, Scipio, men who were expected to reach the highest distinction, that death was common to every time of life. But the young man expects that he will live long; and this is an expectation which an old man cannot entertain. His expectation is a foolish one, for what is more foolish than to consider things that are uncertain as certain, things that are false as true? But, you say, an old man has nothing that he can even hope for. I reply, he is in so much a happier state than a youth in that, what the latter hopes for, the former has already attained: the latter wishes to live long, the former has lived long. 69. And yet, gracious Heaven! what is there in man's nature that is long? For allow the furthest limit of years, let us look forward to the age of the king of the Tartessii (for there was once, as I see stated, a certain Arganthonius at Gades, who reigned eighty years and lived one hundred and twenty); to me nothing seems long to which there is any end. For when that end has arrived, then the time which has passed is gone at once; only so much remains as you have secured by virtue and good deeds; the hours depart and the days and the months and the years, nor does the time that is past ever return, nor can it be known what is to follow; as much time as is granted to each for living, with that ought he to be content. 70. A play need not be performed to the end by an actor, in order to make a hit, provided he be approved

in whatever act he plays; nor need a wise man arrive at the "Plaudite." For a short time of life is sufficiently long to live well and honourably; but if it has extended further, we need no more grieve than farmers grieve that the sweetness of spring-time has passed away, and summer and autumn have come. For spring represents the time of youth, so to speak, and gives promise of the fruits that are to be, while the remaining seasons are fitted for reaping and gathering them in. 71. Now, the fruit proper to age is, as I have often said, the recollection of abundance of blessings obtained in earlier life. But indeed all things, which happen according to nature, are to be reckoned in the class of things good, and what is so much in accordance with nature as for old men to die? This is the lot even of the young, though nature opposes and resists. Accordingly, young men seem to me to die just after the manner in which the violence of fire is extinguished by a flood of water; old men, on the other hand, just like a fire which is exhausted and dies away of itself without any force being applied; and as fruits, if they are green, are plucked with difficulty from the tree, but drop off if they are mature and ripe, so youths are deprived of their lives by violence, but old men by their fulness of years; and this maturity is so delightful to me, that the nearer I approach to death, I seem to sight land as it were, and to be at last on the point of entering the harbour after a long voyage.

XX.—72. But there is no definite limit of old age, and a man rightly lives on in it, so long as he is able to complete and perform the tasks imposed by duty; whence it comes about that old age is even more spirited and courageous than youth. Herein lies the meaning of the reply made to Pisistratus the tyrant by Solon. On Pisistratus inquiring, what it was he relied on so as to withstand him with such boldness, he is said to have replied, "On my age." The happiest end of life occurs, when, the intellect being unimpaired and the senses true, the nature which has joined it together, parts asunder her own work. As in the case of a ship or a house he pulls them down most easily who has built them up, so in the case of man, that same nature which has joined him together most easily pulls him to pieces.

Further, every gluing together is, when fresh, torn asunder with difficulty; but when it is of long standing, with ease. Thus it happens, that this brief remnant of life ought neither to be greedily sought after by old men, nor yet given up without sufficient reason; (73) and Pythagoras forbids us to abandon our guard and post of life without the orders of our commander, that is, of God. Solon indeed, the sage, has an epigram, in which he says that he does not wish his death to be unattended by the grief and lamentations of friends. He wishes, I suppose, to prove that he is dear to his friends; but I am inclined to think that Ennius' words are preferable: "Let none pay me honour with tears, nor celebrate my funeral with weeping." He does not think that death ought to be lamented, if immortality follows it. 74. Further, there may be some consciousness of dying, but that only for a short time, especially in an old man, while after death consciousness is either to be desired, or does not exist at all. But this lesson ought to be studied from our youth upwards, so that we may be indifferent about death; and without this study no one can be of a quiet mind, for we must certainly die, and perhaps on this very day. How therefore can a man who is in fear of death, which every hour hangs over him, retain his firmness of mind? 75. Concerning this matter there does not seem to be need of a very long discussion, especially when I call to mind, not Lucius Brutus who was killed in freeing his fatherland; or the two Decii who spurred on their steeds to a voluntary death; or Marcus Atilius who set out to execution in order that he might keep a promise he had given to the enemy; or the two Scipios who had determined to prevent the march of the Carthaginians at the cost of their own lives; or your grandfather Lucius Paulus who by his death atoned for the rashness of his colleague in the disgrace of Cannae; or Marcus Marcellus whose dead body not even the most merciless of foes suffered to be deprived of the honours of burial; but when I consider that our legions, as I have written in my *Antiquities*, have often marched with cheerful and undaunted minds into a position from which they believed they would never return. Shall, then, educated old men be aghast at a fate which youths, and those not only untaught

but mere peasants, make light of? 76. In general, it seems to me, a satiety of all pursuits causes a satiety of life. There are fixed pursuits for boyhood: do young men therefore regret their loss? There are also some suitable for early youth: does that settled time of life termed middle age desire these? There are some even belonging to middle age, but these are not sought for in old age; there are finally some pursuits of old age; therefore, as the pursuits of the former periods of life fall into abeyance, so do those of old age also fall; and when this comes about, satiety of life brings on the fitting period for death.

XXI.—77. I do not see why I should not venture to tell you what I myself think about death, because I fancy that I see it the better in proportion as I am nearer to it. I consider that your fathers, Publius Scipio and Caius Laelius, men of the highest renown and my dearest friends, are still living, and living moreover that life which alone deserves to be called life. For as long as we remain imprisoned within this framework of the body, we perform a certain function and burdensome task imposed on us by necessity; for the mind is heaven-born, brought low from its celestial dwelling-place, and as it were, sunk to the earth, a place repugnant to its divine nature and immortality. I believe that the immortal gods have shed souls into human bodies, in order that there might be some who should guard the earth, and who, contemplating the order of heavenly things, might imitate it in moderation and stedfastness of life. Nor is it only reason and argument that have induced me so to believe, but the noble nature also of the greatest philosophers, and their authority. 78. I used to hear that Pythagoras and the Pythagoreans, who were almost our fellow-countrymen, and were formerly called the Italian philosophers, never doubted but that we possessed souls derived from the divine mind of the universe. There used to be pointed out to me, moreover, those things which Socrates on the last day of his life discussed concerning the immortality of the soul; and he was adjudged the wisest of all men by the oracle of Apollo. Why say more? I am persuaded and feel, that since the rapidity of the mind is so great, its memory of past things and its sagacity about

future things, so remarkable, since it knows so many arts, such important sciences, so many discoveries;—I am persuaded, I say, that the nature which comprises these things cannot be mortal; and since the mind is ever in action and has no commencement of motion, seeing that it moves itself, I believe that it will never have an end of motion, because it will never part from itself; and that since the nature of the soul was at the first uncompounded, and had not in itself anything mingled that was different from itself and dissimilar, I say that it cannot be divided; and if this be not possible, that it cannot die; and that a strong argument that men know very many things before they are born, is that as mere boys, when they learn difficult branches of art, they so quickly seize hold of innumerable ideas, as to seem not be learning them then for the first time, but to be remembering them and calling them to mind. These, nearly, are the words of Plato.

XXII.—79. In Xenophon, Cyrus the Elder on his deathbed speaks as follows: "Do not think, my dearest sons, that I, when I shall have departed from you, shall be nowhere or nobody. When I was with you, you did not see my soul, but you knew from my actions that it was in my body. Believe, therefore, that it will still exist, though you do not see me. 80. Nor, indeed, would the honours of illustrious men endure after death, if their souls did nothing by which we could the longer preserve their memory. I for my part have never been able to be persuaded that souls, while they were in mortal bodies, lived; but that when they had departed thence, they perished; nor indeed that a soul was then void of sense just when it had escaped from a senseless body, but rather that when it had been freed from all admixture with the body, and had begun to be pure and entire, it was then sentient. And besides, when the frame of man is disunited by death, it is clear whither each of the other parts departs, for they all return to that place whence they sprang; whereas the soul alone is neither visible when it is with us nor when it departs. Moreover, you see that there is nothing so like death as sleep. 81. Now, the souls of persons who are asleep especially make clear their divine nature; for many are the coming

events, which, when freed from strain and thought, they see beforehand. From which we understand of what nature they will be when they have entirely released themselves from the fetters of the body. Wherefore, if these things be so, honour me, said he, in the same way, as a god; but if the soul is destined to die along with the body, still you, reverencing the gods, who guard and control all this world of beauty, will dutifully and sacredly preserve the remembrance of me." Cyrus said these things on his deathbed; now let me, if it pleases you, look into my own views.

XXIII.—82. No one will ever, Scipio, persuade me that either your father, Paulus, or your two grandfathers, Paulus and Africanus, or the father of Africanus, or his uncle, or the many illustrious men, whom it is not necessary to enumerate, strove to achieve such great things as would reach the memory of posterity, if they had not clearly perceived that posterity would be of importance to themselves. Are you of opinion—to brag somewhat about myself after the manner of old men—that I should have undergone such great toils, by day and by night, at home and on service, if I had been inclined to bound my fame by the same limits as my life? Would it not have been much better to pass a life of leisure and repose, free from toil or effort? But in some way my soul used to raise itself up and ever to look forward to posterity, as though, when it had departed from life, it would then, and then only, be about to live. Indeed, if it were not the case that souls were immortal, the souls of all the noblest men would not strive above all things for immortality and glory. 83. What do you say about the fact that the wiser a man is, with the more tranquillity of mind does he die; the more foolish a man is, with the less tranquillity? Does not that soul which sees more and further, appear to you to perceive that it is passing to better things; while that, whose keenness of vision is blunter, does not perceive this? I for my part am carried away by the desire of seeing your fathers, whom I have honoured and loved; nor indeed is it only those whom I myself have known, that I long to meet, but those too about whom I have heard and read, and have myself written. Truly no

one should easily drag me back, when proceeding thither, or cook me, like Pelias, back to youth. And if some god were to grant that I should become a child again from my old age and wail in the cradle, I should utterly refuse it, nor should I desire, after having run my course (so to speak), to be called back again from the goal to the starting place 84. For what has life of pleasure? What rather of toil has it not? Grant, however, that it does possess some degree of pleasure; yet at any rate it has either satiety or a definite limit with regard to this. For I do not care to bewail life, which many men, and these philosophers too, have often done; nor do I regret having lived, since I have so lived that I think I was not born in vain; and from life I depart in the same way as from an inn, not as from a home, for it is as an hostelry for sojourning in, not as a place for dwelling in, that nature has assigned life to us. O glorious day, when I shall set out for that divine assemblage and company of souls, and when I shall depart from this turmoil and confusion! For I shall set out not only to those men of whom I have before spoken, but also to my own son, than whom no better man or one more full of filial love was ever born; his body was burned by me, whereas on the contrary it was fitting that mine should have been by him; but his soul, not forsaking me, but casting backward glances, has assuredly departed to those regions whither it saw that I myself would have to come. And this misfortune of mine I appeared to bear up bravely against, not because I was bearing it with a tranquil mind, but I was in fact comforting myself by reflecting that the separation and parting between us would not be for long. 85. It is for these reasons, Scipio (for this was the circumstance that you said you, along with Laelius, were accustomed to wonder at), that old age is to me easy to bear, and is so far from irksome as to be even delightful. And if I am in error in believing that the souls of men are immortal, I am willingly in error, nor do I wish that this delusion, in which I take pleasure, should, while I am alive, be wrested from me; but if, as certain petty philosophers are of opinion, I shall feel nothing when dead, I do not fear lest those philosophers should scoff at this delusion of mine;

for they too will be dead. But even if we are not destined to be immortal, still it is desirable that a man should expire at his proper time, for nature possesses, as in all other things, so also in life, a definite limit. Now, old age is the final act of life, as of a play, from the weariness caused by which we ought to escape, especially when satiety has been added thereto.

These are the things which I have had to say about old age. May you come to it, in order that by actual experience of those things which you have heard from me, you may be able to approve of them.

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